

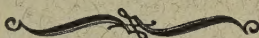
VOLUME VI

NUMBER 3

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CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY
THE EASTERN BAPTIST THEOLOGICAL SEMINARY



JULY, 1937



ADDRESS ALL COMMUNICATIONS TO

THE EDITOR
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THE EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS; *Editor*

Volume VI

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... THE ... CHRISTIAN REVIEW

Editorial Notes

THE ARTICLE THAT appears elsewhere in this issue, by Dr. Wright, calls attention to an insistent and pressing need. However important the preaching of the "Social Gospel" and the battle for social justice may be, and we yield to none in our conviction that the Church today has imperatively necessary duties to perform within this broad area of life, the primary and crucial need lies deeper than all forms of social duty and all types of social service. The spiritual should ensphere and interpenetrate the social, providing the eternal urge and the divine dynamic. The gypsies of Wild Wales followed George Borrow with the cry, "O preacher, give us God!" It is a closer and more understanding fellowship with the Father in Heaven that is the tragic lack. This loving and adoring fellowship with God, this sense of nearness and of sacred intimacy with Him, as the source and sanction of all empowerment, is the *sine qua non*, the *sine qua nihil*, which our churches, our ministers, and our denominational leaders, our social service groups and our "social action" committees must set as their standard, in the vanguard of all plans and efforts, if they would bring to pass a Christianized social order.

* * *

THE CONFERENCE MEETING, as distinct from more formal gatherings, is very popular now. Luncheon conferences, dinner conferences, breakfast sessions, and parlor parleys bring together special groups for the consideration of "all and sundry" matters, that concern mankind. It is a pleasant and friendly way of getting business done, while the

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gastronomic accompaniments of the conference ease tempers and tend toward harmonious discussion of profound issues.

* * *

WE ARE NOT THINKING now, however, of new-fashioned conference meetings, but of the old-fashioned "conference meeting," as they used to call it in Canada, or "Covenant meeting," as they used to call it in New England. Nothing has ever quite taken its place. It was somewhat like the Methodist class-meeting, which has also been almost entirely abandoned, but its scope was broader, for it was an all-church gathering.

It was held ordinarily on the Saturday afternoon immediately preceding Communion Sunday. All the members of the church were supposed to attend. It usually lasted for about two hours; attendance was a sacred duty, second in importance to none else. A member might "skip" a prayer meeting, but not the conference meeting. Also, every member was expected to speak. The pastor would begin with the senior deacon, in the front seat on his left—or right as the case might be—and then would call on every person in the room, one by one, and by name. Nearly every one, being thus personally summoned, would get up and relate his or her "Christian experience." Some of these experiences were well worth relating. It was a glorious season of testimony and rare Christian fellowship. It drew the church together as nothing else could do. But now we are in the machine age, and the conference meeting, as a wholesome spiritual stimulus, has disappeared.

* * *

THE WORLD is at war on almost all fronts. The conflict in Spain seems somewhat likely to catapult half of Europe into the imbroglio. The war in America is between Mr. Roosevelt and the Du Ponts and other "economic royalists," in all of which warfare we hope that our President is thoroughly sincere. There is also the wider warfare between capital and labor. Our "new prosperity" has naturally, as in former days, precipitated new ambitions and new de-

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mands, so strikes and labor troubles function fiercely everywhere.

* * *

THERE IS ALSO the minor warfare of automobiles against human life and safety. In the last three years, according to official reports, more than 100,000 people were killed by motor cars in the United States, a number that far exceeds that of Americans killed in the World War. In the first five months of 1937 more than 1,200 people were killed by these "devil-wagons" in the Commonwealth of Pennsylvania alone. This peace-time slaughter of human beings is no joke; it is a terrific tragedy; and its insidiousness and universality make the means of definite remedy difficult to determine.

* * *

IN A STUDY of offences against the law, committed in 1937, J. Edgar Hoover, Director of the Federal Bureau of Investigation, placed drunkenness at the top for men, thievery for women. He based his conclusions on a study of 461,589 arrests reported to the Justice Department during the past year. Even amongst the women offenders drunkenness was placed next after stealing as a main offence.

* * *

IT IS AN amazing fact that a woman, described as a New York "Society Leader" acted as the vigorous opponent of Prohibition, and served as president of a nation-wide organization which bore a large part in securing the nullification of the Eighteenth Amendment. Some months ago another New York "Society Leader" was chosen as president of another nation-wide society to nullify anti-betting and anti-gambling laws in all states. Certainly these notoriety-seeking "Society Leaders," whose forbears in both instances were honest laboring men of the "overalls and pickaxe" brand, have much to answer for before high heaven. Drunkenness, gambling and prostitution are the three major vices. It now only remains to constitute a society for the promotion of prostitution, and to elect a New York "Society Leader" to the honored presidency.

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COMRADE TROTSKY, from his seemingly safe shelter in Mexico, is planning—or plotting—the organization of a Fourth International. A brief epitome of the history of the “Internationals” should be suggestive to Christian thinkers, for it embodies the most serious threat to Christianity and the Christian churches that the world has known for centuries.

* * *

THE FIRST INTERNATIONAL was based, both in general and in particular, upon the teachings of Marx and Engels. It was inaugurated, strangely enough, at a conference in St. Martins Hall, London, in 1864, and held several international congresses in various cities, Philadelphia amongst them. It exhibited widespread enthusiasms, but that was about all. It was a sort of free-for-all and delightfully chaotic international forum, participated in by socialists, communists and anarchists. It finally perished by reason of internal and spontaneous combustion. The Second International, which succeeded it, fared well for a time, but it came to an untimely end when it sought to show its power by striking nerveless the hand of war after the outbreak of the World War in 1914. In other words, it was blown to bits by the harsh commands of drill sergeants rushing all men into training camps for the supreme sacrifice on countless fields of war.

* * *

THEN CAME THE Third International, a frankly revolutionary alliance of the Communist parties of all lands, but directed from Moscow. It represents the supreme effort for control by the proletariat of all industrial, commercial, financial and agricultural agencies, by a system of Governmental Communism, which is really, after all, a prodigious scheme of “State Capitalism.” Its entire trend and spirit are not only anti-clerical and anti-ecclesiastical, but flagrantly atheistic. It is not too much to assert that after Fascism—and Nazism—shall be curbed or crushed, the final struggle of Christianity and the Christian Church, will be in the form of a gigantic and world-wide battle with

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Communism in its Marxian form, and with its representative militant organization, the Third or Fourth—or Fiftieth—International. That struggle will surely be the Armageddon of the nations!

* * *

CHRISTIAN PEOPLE the world over mourn today the death of Dr. Danjo Ebina, Japanese Christian leader and president emeritus of the Christian Doshisha University at Kyoto, who died recently, at the age of eighty-one. Dr. Ebina made many visits to the United States and Great Britain, and had scores of friends among American foreign mission and church leaders. He received the degree of Doctor of Divinity from the Pacific Theological Seminary in 1916, and that of Doctor of Laws from Pomona College in 1924. One of the earliest disciples of Joseph Neesima, the Amherst graduate who founded Doshima University, Dr. Ebina had a deep appreciation of the United States. "The seeds of the new era were sown in Japan by the American missionaries," he said. Dr. Ebina was the first Christian to emerge from the famous Kumameta Band, a group of young Japanese eventually converted to Christianity under the influence of Captain James, an American Civil War veteran who went to Japan as a government teacher soon after the Civil War. Dr. Ebina founded many churches that are now wholly independent. He was elected president of Doshima about eighteen years ago.

* * *

A RATHER SUPERLATIVE eulogy of "one of New York's most respected social workers," which appeared the other day in a great metropolitan daily newspaper, concludes with these words: "Poker player, bridge player, drinker, he goes to no church, many parties. A fan for underdone steaks, he likes prize fights, horse races, modern literature, poetry, slang." The name of the "social worker" so described is a familiar one, which appears frequently in the public prints. We confess that we are not impressed, nor in any sense fascinated, by the foregoing summary of his outstanding characteristics, although we have hitherto admired his success

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in certain humanitarian efforts, and especially in his achievements in the direction of nation-wide Boys Camp activities.

* * *

THE PRESBYTERIAN FUNDAMENTALISTS have been having troubles of their own. A year ago they separated from the main Presbyterian body, and formed a new denomination, with the caption, The Presbyterian Church of America. At their recent session in Philadelphia, meeting in the Spruce Street Baptist Church, they divided over certain questions relating to the personnel and government of the Independent Foreign Mission Society, and the challenging group organized a new Foreign Mission Society of their own. In union is strength; in disunion is weakness. This process of discussion and division is most unfortunate. There was also a second serious "split" between the Prohibition Fundamentalists and the Westminster Fundamentalists; the latter seem not to believe in direct prohibition.

* * *

THE FUNDAMENTALISTS of the Northern Baptist Convention have surely shown a more commendable spirit in their loyal support of the denomination and of its missionary agencies, in spite of definite differences of opinion on certain theological and other matters. It is significant that the leader of the Baptist Fundamentalists, Dr. Earle V. Pierce, a man greatly honored and beloved by his brethren, has just been elected President of the Northern Baptist Convention. This is a noble tribute to the high-mindedness and brotherliness of both groups within the body.

* * *

SOME OF THE newspapers have been reprinting the text of an interview which was given by Mr. John D. Rockefeller, Jr., to an Associated Press reporter a year or two ago. Some parts of it are well worth repeating—and remembering. Mr. Rockefeller, speaking of his father, said: "If you knew my father, you would feel as I do, that he is the finest man in the world, and the kindest. You would feel the amazing force of his character, his understanding

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of great things, his consideration for everyone, his simplicity. Those are the reasons why his life is so beautiful, why he is the wisest and strongest of men." Then Mr. Rockefeller added, still speaking of his father: "Young man, the longer I live, the more I come to realize that true monuments to men are not recorded on stone or canvas. They are printed indelibly here." He tapped his chest above his heart.

* * *

WE HAVE COME to the golden days of summer, and the chance for constant and invigorating open air preaching. In many years of ministry, in Chicago and Boston, we found no exercise more stimulating, none more rewardful, than that of open air preaching. It gives to the pastor new outlooks, attitudes, contacts and inspirations. It reënforces and revivifies the church and its activities. Above all, it reaches and saves men and women and young people who otherwise would never hear the Gospel message.

* * *

LET US NOT FORGET that Christ was an open air teacher and worker. Our Gospel was not born in a laboratory, nor in a surgery, nor in a schoolhouse, nor in a library, nor even in an oratory, but in the open air and under the skies of heaven. Christ prayed and preached and taught and wrought miracles chiefly in the open air.

* * *

IT WAS THE Oriental habit to meet and gossip and do business in the open air, but there is a deeper significance than any oriental custom supplies in the fact that Christ gave to the world an essentially open air Gospel. Buddhism and Hinduism and other religions are oriental—far more definitely so than Christianity—yet they possess none of that freshness and breeziness and healthful vigor that inhere in the Christian faith.

* * *

THERE ARE SO MANY substitutes nowadays for Nature and its glories. Our civilization is filled with artificial light

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and heat, with made-up complexions and imitation diamonds and camouflaged honesty and loveless marriages and mock enthusiasms and false emotions—"painted ships upon a painted ocean." The Gospel is real and deals in realities. Its message is irradiated by the sunshine and refreshed by the winds that blow everlasting slopes and mountain summits, beautified by the rare blossoms that grow in the garden of God.

Christ's messages abound in references to open air scenes—the lilies of the field, the laborers in the vineyard, the birds of the air, the sower going forth to sow; the fig tree failing in its response to fructifying sun and showers. The new life of the Spirit is like the wind blowing where it listeth.

* * *

OPEN AIR PREACHING has been peculiarly honored in its wonderful results throughout the centuries. The Reformation abounded in this joyous discipline. The revival that shook England in the days of Wesley and Whitefield had its inception and continuance in open air services in every nook and corner of the Kingdom. So with the work of our American pioneer preachers in the South and West. We should have vastly more open air preaching today. Let us get out of our stuffy meeting houses, where we have been confined through winter months, and "sound the Gospel trumpet" in the ears and hearts of the needy and simple "passers-by," whom we can never reach in any other way, but whose souls are precious in the sight of God.

“Communio Sanctorum”

The Communion of Saints as Understood by the Baptists

BY A BRITISH BAPTIST

TO BAPTISTS, a Christian is one who has entered into fellowship and communion with God, through our Lord Jesus Christ, by the renewing of the Holy Ghost. It follows that such persons, being regenerate, are members of Christ. They are branches in the True Vine.

Such persons are called saints in the New Testament. In this sense Baptists speak of “saints,” not using that word as applied exclusively to persons of eminent sanctity who have long been in the unseen world, but as another term for regenerate souls, whether in this world or that.

I.

An organized local assembly of such persons is a church. They are in fellowship and communion with one another on the basis of their union with God, through Christ, by the Holy Spirit. Their fellowship and communion are not on any mere ground of similarity in opinion or taste, education or social position, blood-relationship or nationality. Their communion is an endeavor to realize fully, and in free fellowship, all that is implicit in their membership in the Body of Christ. It is an endeavor to work out in character, in witness-bearing, and in service for the Lord, all the meaning of their regeneracy, all the meaning of their Baptism into Christ.

Such organized local churches are, among Baptists, joined in fellowship and communion with one another by means of Associations of churches covering a convenient area. They are still further in fellowship and communion with one another by means of Unions, or Conventions, nation-wide in their scope. These Unions, or Conventions, have in this century been brought into a world fellowship and communion in the Baptist World Alliance.

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But however wide and inclusive these groupings of Baptists may be, it remains fundamental to them that fellowship and communion in local churches on the basis of their common inheritance in Christ, as members of His Body, is the ground of everything. Denying this fellowship and communion of saints they would deny themselves. Failing to realize it they would fail to realize themselves. Substituting anything in its place they would be Baptists no longer.

II.

But Baptists do not confine the communion of saints to their own community. If they were so narrow-minded as to do that, they would be guilty of sectarianism of a very bad kind. They recognize freely, fully, thankfully, joyfully, the existence of a saint wherever one is found in fellowship with God, through Christ, by the renewing of the Holy Ghost. These may be found in any community, sometimes in no community (though this position is regarded as a loss in many ways). They may be found in "Catholic" or "Protestant" communities, "State church" or "Free church" communities, among "Salvationists" or "Quakers." A truly regenerate soul feels akin by a spiritual instinct to another soul in fellowship and communion with Christ. They both hear the Shepherd's voice, they know Him and they follow Him. Doing this they cannot but be akin, and under proper conditions they will know one another.

Therefore, while Baptists for both doctrinal and practical reasons, and for the preservation and propagation of what they regard as important principles of New Testament Christianity, have felt themselves bound to organize churches in harmony with their belief in these respects, they do not take the position that they alone form the Church, the true and only true Church. They range themselves alongside other Protestant churches, with which they have so much in common, and with which, in general outlook, they sympathize.

As illustrating this position it may be mentioned that they cordially welcome, from time to time, ministers of other

"COMMUNIO SANCTORUM"

churches to their pulpits. Furthermore, they welcome to occasional participation in the communion of the Lord's Supper Christians who are in good standing in their own churches, though not Baptists. This is a significant act, for the Lord's Supper is central in Baptist church life. Still further, in some, though not all, Baptist churches, non-Baptist Christians may become full members, provided they are satisfied not to require from our ministers baptism for their infants. (Baptists, as their name implies, being of opinion that baptism is for believers, and for believers only, being administered only to those who make a credible profession of saving faith in our Lord Jesus Christ.)

The various books of praise used in Baptist churches is a further illustration of the communion Baptists have with all who, through the Spirit, have found union with God in Christ. These hymn books contain the works of Roman Catholics, both mediæval and modern, Anglicans, Greeks, Lutherans, Methodists, Congregationalists, and many others. These are sung, often without a thought of their origin. This is a testimony to the fact fully appreciated by Baptists, that converted men and women belong to one another because they belong to Christ. Whenever the heart in union with God, through Christ, by the Holy Ghost, speaks the language of adoration, thanksgiving, or petition, every renewed heart recognizes the voice and can join in the language. No ecclesiastical authority can, by inhibitions or prohibitions, reverse that instinct, or deny it, except at the cost of truth, and injury to itself.

III.

Where the Apostles' Creed says "The Holy Catholic church; the communion of saints," Baptists would feel that the latter phrase is expository of the former. To this, I think, there would be general assent. The unity of all believers in Christ being to the Baptist a fundamental truth, and a truth of the greatest theological and practical importance, he joyfully accepts the communion of saints as explanatory of the catholic church. It is in this high and spir-

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itual sense that we think of the Church of the Redeemer.

Rarely do Baptists put out expressions of doctrinal conviction. Yet, in recent years, under the impulse of the modern movement towards unity, they have done so. The Baptist Union of Great Britain and Ireland, with great deliberation, and absolute unanimity, declared their belief in these words:

"We believe in the catholic church as the holy society of believers in our Lord Jesus Christ, which He founded, of which He is the only head, and in which He dwells by His Spirit, so that though made up of many communions, organized in various modes and scattered throughout the world, it is yet one in Him.

"We believe that this holy society is truly to be found wherever companies of believers unite as churches on the ground of a personal confession of faith. Every local community thus constituted is regarded by us as both enabled and responsible for self-government through His indwelling Spirit, who supplies wisdom, love and power; and Who, as we believe, leads those communities to associate freely in wider organizations for fellowship and the propagation of the Gospel."

IV.

Luther's position is that "*communio sanctorum*" is strictly expository of the previous clause in the creed. But he explained "*communio*" to mean the Christian *community* (*Gemeinde der Heiligen*), but some doubt whether the proper reference is to the participants in the Body. They think that the reference is rather to the participation enjoyed by those participants. Baptists would not, I think, sharply distinguish between these meanings, but look upon the one as really included in the other.

This is similar to the position of Calvin, who, discussing "*communio*" says: "Every one of us must maintain brotherly concord with all the sheep of the flock, give due authority to the Church, and, in short, conduct ourselves as sheep of the flock. Hence the additional expression, the '*communion of saints*'; for this clause, though usually omitted

“COMMUNIO SANCTORUM”

by ancient writers, must not be overlooked, as it admirably expresses the quality of the Church, just as if it had been said that saints are united in the fellowship of Christ on this condition, that all the blessings which Christ bestows upon them are mutually communicated to each other. . . . If they are truly persuaded that God is the common Father of them all, and Christ their common Head, they cannot but be united together in brotherly love, and mutually impart their blessings to each other.” With this position Baptists would be in cordial agreement.

With some exceptions, Baptists in general feel no hesitation in joining with other churches in the Holy Communion of the Lord’s Supper when freely invited to do so. Occasional communion in that sacred feast is regarded as a privilege, as well as a welcome opportunity of testifying to the reality of the oneness of believers in Christ, though organized in different and separate churches. In like manner, as said previously, they invite other Christians to occasional communion with themselves when they meet together to remember the Lord’s death according to His Word. (There are some Baptists who do not extend this invitation further than to members in churches “of the same faith and order.”)

V.

With regard to the saints in the unseen world, Baptists have not developed any theories as some other Christians have done. Their view can only be suggested by their practice, and by their praise. In practice it is the custom to mention by name at the monthly celebration of the Lord’s Supper those who have passed away since last time. Some words are spoken descriptive of their character and Christian witness and service while with us, and prayer of thanksgiving for them, and for grace to follow them as far as they followed Christ, is offered. In some churches at the annual church meeting, the deceased of the whole year are mentioned and a little memorial service held. Anything, however, like prayers for the dead or prayers for their inter-

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cessions with God on our behalf would be foreign to Baptist thought and sentiment.

At times of remembrance of the departed such words would be sung as:

"One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death."

Or this:

"The saints on earth, and all the dead
But one Communion make,
All join in Christ, their living Head,
And of His grace partake."

As to the way in which Christians in this life are actually related to saints in the unseen, I do not think that Baptists as a people have any theory. What acts or operations pass between them in the mystical Body of Christ is not clear. We have no consciousness of blessing coming to us which we owe to them, though we believe we are sharing with them the blessings common to members of Christ. What they do in relation to us, or what we should do in relation to them is not, I think, a matter on which revelation gives us any instruction. It is hard to think that any ministry of ours could add to their felicity, and equally hard to think of any grace coming to us from them which could add anything to the unfailing Intercession of Christ for us, and the constant ministry of the Holy Spirit in the hearts of believers.

The Passion Mysticism of Paul*

BY PROF. LIC. DR. JOHANNES SCHNEIDER

(Translated by Prof. Wm. A. Mueller, Ph.D.)

PAUL has seen the exalted Christ in His heavenly form. The exalted one is as *kurios a pneūma* in His essence. But the pneumatic Christ has a *sōma*. This *sōma*, in contrast to the *sōma tēs sarkos*¹ in which He walked the earth, is a *sōma epouranion*,² a *sōma pneumatikon*,³ a *sōma tēs doxēs*.⁴ The heavenly *sōma* is the glorified earthly body of Jesus.⁵ Through the resurrection His body of flesh has been transformed into the glorious body.⁶ But the heavenly *sōma* bears the features of the earthly body of Jesus. This identity is attested by the connection of *Xristos* and *Iēsoūs*, which is particularly found in the genitive form *Xristoū Iesoū* which Paul uses so often with the avowed intent of emphasizing this connection. He who beholds the exalted Christ beholds Him who bears the nailprints of crucifixion on his body. In this glorified body the risen Christ appeared to His disciples. And Paul identifies his vision on the Damascus road completely with that of the disciples.

The identity of the pneumatical and the earthly body of Christ yields for the Christ-mysticism of Paul a very significant fact. In fellowship with Christ, Paul, and everyone who is in Christ, enters not only into relationship with the *pneuma* of Christ, but also with His *sōma*, that is, not only with His heavenly body, but also through this with His earthly body whose experiences the Christian shares. Paul expressly speaks of a *koinōnia toū sōmatos toū Xristoū*.⁷ In the earthly life of Jesus only His death is of decisive significance for the apostle Paul. Hence through fellowship with the glorified body of Jesus Christ, the exalted one, the Chris-

* Excerpt from Prof. Schneider's book: "Die Passionsmystik des Paulus, ihr Wesen, ihr Hintergrund und ihre Nachwirkungen," Leipzig, 1929.

1. Col. 1: 22.

2. 1 Cor. 15: 40.

3. 1 Cor. 15: 44.

4. Phil. 3: 21.

5. Rom. 8: 11.

6. See: R. Seeberg, *Lehrbuch der Dogmengeschichte*, I. Bd., 191.

7. 1 Cor. 10: 16.

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tian enters also into fellowship with His sufferings and death. He who is in Christ is consequently placed into Christ's passion. The passion mysticism of Paul is a piety intimately bound up with present experience. We would misunderstand him were we to make a "passion dogmatics" of it that had only a retrospective direction.

The piety of Paul, furthermore, cannot be interpreted as though we were dealing with purely psychological, immanent processes. We cannot emphasize too strongly that the contemporaneous character of his piety has its objective basis in the eternal life and being of Christ. Paul has been translated out of the earthly nexus of things through the being and life of Christ into an eternal nexus of things. Here too, his mysticism is but the experience of a reality that exists before him. His passion mysticism, therefore, is not the result of a speculation, nor is it the actio of the man Paul,—it has not at all been created or conceived by himself: it is the gift of divine grace.

Just as the individual stands in relation to the body of Christ, thus also the Church. The relationship which for the individual finds expression in the corresponding formulas, Christ in you and we in Christ, is also valid for the larger fellowship, the Church: in Christ all who belong to Him are bound up in a unity so that they form a total personality in Him. Christ is the spirit operative in the Church; He embodies Himself in her. These are the two sides of the truth we are considering here. This thought finds still another formulation in Ephesians and Colossians: Christ is the HEAD of the Church. But whether the relation between Christ and the Church is pictured more immanently as in the older letters, or more in terms of a transcendent relation as in Ephesians and Colossians this is certain that Paul conceives of the Church under the figure of the *sōma*, that is, the *sōma* *Xristoū*. But it is not merely a figure of speech. That Paul uses the expression *sōma* *Xristoū* points evidently to the fact that the statements which are made concerning the *sōma* of the pneumatic Christ are also valid for the mystical *sōma* of Christ, namely, the Church. Traugott

THE PASSION MYSTICISM OF PAUL

Schmidt declares expressly that the body of the Church is basically identical with that which suffered and died on the cross. We shall see that the Church, too, as the *sōma Xristoū* stands in close relation to the passion of Christ. A twofold truth is found in the statements of Paul concerning the relation between Christ and the Church: the Church experiences the *pathemata* and *thlipseis* of Christ, and Christ who as the head stands in organic relationship with the Church, suffers all that which His Church is destined to suffer.

The identity of the pneumatic Christ with the historical Jesus is of special purport for the understanding of the views of Paul about the cross of Christ.

The cross is to him, to be sure, a fact of the past. The aorists which Paul uses to speak of the redemptive work of Christ testify to this insight. Redemption has been wrought. Christ has died once and for all. His death is efficacious for the whole world of all time. Through His death Jesus has made us free from sin and the curse of the law. But however deeply Paul emphasizes the unique significance of the vicarious death of Christ that has occurred in the past, the cross still is to him a reality and power of the present whose redemptive power is experienced in the fellowship of Christ. The emphasis lies with him not so much on the *staurotheis* as upon the *estaurōmenos*. And when Paul speaks of the latter he would have us understand that the crucified Christ is as such still existing and effective. The cross impinges upon this present time. The crucified one is the present one. The redemption which is bound up with the person of Christ proceeds after His exaltation into the heavenly world from the *estaurōmenos*.

This is very clearly expressed in Romans 5:10, 11. There Paul says: "*we were* reconciled to God by the death of his Son," and then in verse 11: ". . . but we also joy in God through our Lord Jesus Christ, by whom we *have now* received the atonement." We must accordingly distinguish between the objective deed of God in the cross of Christ through which God has reconciled the world, and the sub-

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jective experience of the individual who really enters now into Christ the crucified and receives in Him the reconciliation with God. In the cross of Christ, that is in the fellowship with the crucified Lord, lies not only the power of reconciliation of individuals with God, but likewise the nations at enmity with one another, Jews and Gentiles, are reconciled in the one body of Christ.

The crucified as the living and ever present Christ is the content of the apostolic witness of Paul (1 Cor. 1: 23). He knows nothing save Jesus Christ and Him crucified as he puts it in 1 Cor. 2: 2. The crucified he painted before the eyes of the Galatians so that the *estaurōmenos* stood before them as the Living One. The preaching of Paul consisted therefore not only in the presentation of the redemptive facts of the past, but also in making present and actual the person of Christ. The apostolic witness is not dealing with concepts and doctrinal items merely, but with eternal realities. Not the reflection about Christ and His work, but the gracious presence of Christ Himself is the decisive element in the proclamation of the early Church.

Here we ought to mention the passage of 1 Cor. 1: 17-18. The word of the cross is *dunamis theou*. It is a power which produces spiritual movement, which produces real effects, which creates something utterly new. Here, too, is the *logos tou staurou* not the recounting of a past event, but the proclamation of a reality which has a redemptive power for the hearer in the present.

But if the cross and the preaching concerning it constitute a *dunamis*, then the cross must not be robbed of its power or essence through the *sophia logou* which lacks in the divine dynamics. *Sophia logou* and *dunamis theou* exclude each other. And the cross of Christ, which is operative in the world as a divine power, elicits the enmity of the world. For the cross is the judgment of the world. As a potently effective entity of power the cross arouses the persecutory zeal of its opponents. Paul sees a necessary connection between his sufferings due to persecution and the *skandalon tou staurou*. He who witnesses of the cross must himself

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go the way of the cross. Paul affirms this way most gladly. He glories "in the cross of our Lord Jesus Christ." For in the fellowship with Christ he has found the power of the crucified Lord. It is because he perceives the deep connection between the cross of Christ and his own sufferings that he opposes most sharply and relentlessly the Judaists who through their insistence upon circumcision sought to escape persecution (See Gal. 5: 11; 6: 12).

Likewise we find in the expression *echthroi tou staurou* (Phil. 3: 18) the cross to be a very plastic designation for the *estaurōmenos*. The enmity of those who strive only after earthly pleasures is not directed against the fact of Christ's death on the cross; it is rather their conduct which is in opposition to the crucified whose death means the surrender into death of everything earthly. He who proves through his conduct that he no longer is in the life-giving fellowship of the crucified deserves no other designation than that of an *enemy of the cross*.

Paul thinks very realistically about the blood of Christ. But it is important to realize that Paul knows of the ever present blood of Christ. In his experience there is an inner connection between the blood shed for us on the cross and the blood of the exalted Christ that, just like the crucified, is ever present and efficacious. This view corresponds with the eternal, heavenly existence-form of Christ. We may say then that redemption is seen by Paul under a threefold aspect: the motivation and ground of salvation lies in the demonstration of God's love in Christ's death on the cross; its realization happens in the present through the efficacy of the blood in the here and now in the form of our justification; its completion and consummation takes place in the final redemption before the judgment seat of Christ.

This fellowship with the blood of Christ is experienced particularly in the Lord's Supper. Paul speaks in 1 Cor. 10: 16 emphatically of the fellowship of the blood of Christ. The supper is to him a real fellowship with the exalted Lord who is present as the Crucified and whose blood is received by the believers in the wine of the cup of

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blessing as a present power. However, it must be noted that the fellowship which the individual (within the Church) has with Christ in the supper is pneumatic, spiritual. Paul rejected every materialistic interpretation just as he rejected every magic view of the supper.

From the foregoing remarks we follow that Paul identified himself completely in faith with Jesus Christ, his Lord and Saviour. As one who is in Christ, as a member of the *sōma* or the body of Christ, the apostle experiences everything that Christ has experienced: he suffers with Christ (Rom. 8:17; 2 Cor. 1:5; Phil. 3:10; Col. 1:24), he is crucified with Him (Rom. 6:6; Gal. 2:19; 5:24; 6:14), he dies with Him (Rom. 6:1ff.; 7:4; Col. 2:20), and he is buried with Him (Rom. 6:4; Col. 2:12). All experiences of Christ, which in their essence are redemptive acts, become present experiences for Paul. That he is thinking of a present coexperiencing and not merely of a postexperiencing¹ becomes clear through the use of *sūn* which controls all these statements. The *with Christ* is, as Traugott Schmidt has demonstrated, based on the *in Christ*. The objective basis, however, lies in the mysterious identity of the pneumatic body with the risen body of the Crucified.

1. In the German the two words "Miterleben" and "Nacherleben" are used.

Shall the Social Gospel Win?

BY REV. PETER C. WRIGHT, D.D.

NO CLASS of men bear a greater responsibility than do the ministers of the gospel. Let it be assumed that they possess those estimable qualities of spirit that belong to a fine personality and a genuine Christian life. Let it be assumed also that such men have received a genuine call from God to the work of the ministry, and sensing the obligation involved, have given themselves to the necessary educational preparation to fit themselves to properly fulfill their calling.

They then find themselves in an immensely complex society of human beings where changes in all relationships, thought, purposes and controls, are changing with the rapidity of the spheres. In such a situation these men are called upon to interpret the purpose and will of God as revealed in Jesus Christ. "Who is sufficient for these things?"

It would be far easier if we could be guided entirely by the interpretations of those who have gone before us, but this is impossible because the relationships of the people of our time are different from those of other times. While it is true that God has not changed, and Jesus Christ has not changed, and the central purposes of the Gospel have not changed, the interpretation of these must be of such a sort that it may be made applicable and efficient in the relationships now existing, and also understandable by those to whom it is made in order that it may produce those results which it was the purpose of God to accomplish. How different were the preachings of Jonathan Edwards and Dwight L. Moody. Each was effective in his time. Can it be said that had each preached as he did in the time of the other the results would have been the same? It used to be said in our student days that prophets are "men of their times and for their times." This calls to mind the fact that different emphases have been made in the preaching and teaching of different periods. The things that were emphasized at one

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period were no less true at another period, but the conditions called for another emphasis. The history of the years has shown us how true these things are.

We are in a time when the social emphasis of the Gospel is being made. It is proclaimed that Christianity is a "Social Gospel." Many good and able ministers are giving themselves with great devotion to the proclamation of a "Social Gospel." Such an interpretation probably has never been made more clearly and correctly than now. From the standpoint of truth as respects the spirit and its outworking in human relationship, few will take exception to the message that is given.

We call attention to the fact that the disturbances in society appear to be calling for just such an interpretation. Men are disturbed by the maladjustments in human relationships. While the times appear to be ripe for such an interpretation men are not flocking to the standards of such preaching. Indeed, the tide of the world's attitude seems to be against Christianity. We were quite disturbed recently to read that the dominant forces in the world today are nationalism, materialism, and communism. Christianity seems not to have a place in the list of the most dominant influences.

This is indeed a sad and baffling situation. The social ideals expressed in the so-called "Social Gospel" are implicit in Christ's gospel. They are the warp and woof of the true expressions of the Christian spirit in human relationships. While society at large is demanding the application of these principles, and while ministers of the gospel are proclaiming in the loudest terms the "Social Gospel," yet the Church is losing its hold as a power among men, and society is failing to respond to the proclamations of such a gospel. That this should be the case is tragedy indeed. Why is it so? There can be but one conclusion, namely, that something is lacking in the manner or substance of the message.

Does not the difficulty lie in the fact that those who preach the "Social Gospel" present it as a reform? In order to be specific and clear they dwell to too great a length on those

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facts inherent in the problems of the social order rather than the declaration of the moralities applicable to the situation. Preachers and welfare workers give the appearance of being on the same level. Welfare workers are dealing with these matters as they operate in the social body. The business of ministers of the gospel is the proclamation of God's will and purpose in respect to these issues, and doing so in such pungent fashion as to strike the consciences of men. No social reform can become permanently beneficial to society until it finds its rootage in the consciences of the people. One of our great college presidents was ardent for repeal of the Eighteenth Amendment because, as he said, "I want to get the liquor question into relation to the conscience again." The whole problem had become disconnected with the consciences of men. So the "Social Gospel" must first become effective in the consciences of men before it can become efficient in the society of men. The minister's task lies in the realm of moralities, and not in the realm of finance, labor and legislation. His is the more difficult task, but that has ever been true.

The conscience is not made vital by the mere fact of injustices among men. It finds its quickening impulses, its directive influences, its impelling powers in the great moralities which emanate from the Divine Being. The conscience is only sensitive to God. The preacher must so bring God into social relations, financial transactions, and industrial operations that the consciences of all these people shall become efficient in respect to their work.

Is it a mistake to say again that the gospel is "good news"? "Good news" is a gospel! It is good news from God. It is good news in and through Christ. It is a religion. It is not a reform. It is not a system of legislation. It is not one group struggling against another group. It is a religion. I have read that Communism is making rapid advancement because it is a religion. The "Social Gospel" must be a religion. If it is the Christian gospel it must be in the spirit and thought of God in Christ. In the presentation of it, men must be made to feel the very presence of

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God; the will of God; the full purpose of God. As men listen they must be made conscious of nothing so much as the will of God. As they listen their hearts must feel the condemnation or the approval of God. It is not a mere question of the exploitation of one class of society by another. It is not merely a matter of a method of bargaining. It is not a wage scale, or a housing proposition. God will bring to justice the man who enslaves his brother. God will destroy these dark and disease-ridden tenements. God will visit his punishments upon those who rob their fellows. If there is a gospel there is blessing for the good man who is found serving on the Jericho road, even though that particular road may be fine pavement running from Pittsburgh to Bethlehem. In other words, the "Social Gospel" as preached is not a calling of men to face God in these evil relationships. It is not making them think of the plans and purposes of God as they live together in industrial life.

The presence of God in our social midst will bring a new idea of sin. Sin will have a new content and connotation. The owner of a business will be a sinner unless he pays an employee a living wage and enables him to work in healthful surroundings.

An employee will be a sinner if he does not consider the good name of his employer's product, and give a full day's labor for a full day's wage. A man is not necessarily a greater sinner who gets drunk, and beats his wife and starves his children, than one who robs his employees of the privilege of health and other blessings of life. Who sins the more, the man who robs a bank, or the man who sells stock that has only paper value? Where lurks the devil more surely, in the temptation to escape with another man's wife or to send out men to sell inferior goods at superior prices? Sin must revive and express a feeling that will steal into the hearts of men. Peace must spring anew when the owner of a business and his employees dwell together in a mutually enjoyed brotherly love. God, sin, love, peace, heaven, hell—old terms they are—but they are real and must become a part of the "Social Gospel."

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Gospel preaching in these days seems to lack vitality. It does not appear to grip its hearers and move their emotions. We ask, has it not become on the one hand too theological, or on the other too philosophical? Has it not become too argumentative? Has it lost its conviction? Men of power in the past have had great convictions. They were sure God had told them something. Woe were they if they declared not the things God had told them. They had a message from God and through their preaching God seemed to deal with individuals. There was a personal conviction of sin and a personal joy in being right with God. May it not be true also that the "Social Gospel" must become an individual gospel that is a social spirit applied individually and by a corporation controlled by individuals? It is entirely possible to make individuals so conscious of their moral imperatives that they will apply them in corporate action.

How shall the failures of the present be turned to successes? The aims of preachers cannot be held in question. These preachers are serious and sincere men. Neither can it be doubted that the Christian spirit must be applied in social relationships of every sort. There surely must be a way by which the needful truth may be brought to bear effectively upon the life of the times.

In other days men with important truths to interpret have meditated long and earnestly in the Divine Presence. They have tarried near that Presence until the thought became a burning passion. The import of the truth became a living fire within them. They went forth from that Presence, not with theories to discuss, but with positive messages that made other men conscious of the presence of God. As they uttered their messages men heard the verities of the Eternal Will. So it must be with the social truth of the gospel. It deserves to be an evangel.

The writer is convinced that before the church can again win its place as a dominant power in society and the "Social Gospel" be recognized as in reality a gospel, the anathemas of an Edwards, the winsome love of God in the mes-

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sages of a Spurgeon and Moody, the radiance and beauty found in the message of a Brooks, must all be felt through the interpretation of the social moralities in terms of our everyday life and work. Let all our social ideals be fused in the spirit of a Presence rather than a party. Freight the expression of them with the solemnity of eternal verity. Fill them with the hope of a golden age when men shall brothers be, and he that is the greatest shall be the servant of all.

Our Contributors

The article by "A British Baptist" is written by one of the strong leaders of the Free Churches in England, who has served as President of the Baptist Union of Great Britain and Ireland. For certain reasons which may be apparent to the reader, he prefers that his name should not be published in connection with this very able article which he contributes. Dr. Peter C. Wright has been for many years the efficient Executive Secretary of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention. Dr. Johannes Schneider is Professor of New Testament at Berlin University, and has the unique distinction of being the only Baptist connected with the faculty of the German State University. He has written a number of scholarly books. Dr. William A. Mueller, the able translator of Dr. Schneider's article, and who himself contributes to this issue of the REVIEW, is Professor of Church History in the Eastern Seminary. Dr. William W. Adams, Professor of New Testament Interpretation in The Eastern Baptist Theological Seminary, here goes to the heart of an important subject.

The Problem of Methodology in Religious Education

A Barthian Interpretation

BY PROF. WILLIAM A. MUELLER, PH.D.

PEDAGOGY is both an art and a science. It is an art when we think of the specific task of pedagogics, that is of the practical application of educational principles and ideals in the concrete work of teaching and educating. Pedagogy may properly be called a science because the findings of educational research are capable of classification and verification. Both as an art and as a science pedagogy is in need of techniques and methods for carrying out its work. Educational science avails itself of scientific methods of investigation such as introspection, observation, experiment and statistics. Pedagogy as the art of teaching is likewise in need of sound techniques and methods whereby the educational ideals of a given era or people may be realized. It is therefore of great importance that the student of education as well as the practical teacher should give himself diligently to the study and discovery of sound teaching methods. This imperative requirement of scientific methods for the educational task is fully recognized by teachers and educators orientated after the Barthian theological viewpoint.

Every method is a way of doing. Method is a tool or instrument used in the process of realizing a definite objective. Professor Paul Vieth of Yale University has very adequately expressed the meaning of good method in these words:

“When we speak of method, we imply that we are using some material in an orderly and effective way to produce a desired end. Educational method includes among its materials the present situation of the pupil, his past experience, the experience of the teacher and the experience of the race in order to produce certain desired development and growth on the part of the pupil. Method has no meaning or value apart from ac-

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completing the purpose for which it is called into use."¹

This clear and unmistakable statement implies that sound method must always remain the *servant* of the teacher. It must not usurp the place of control in the educative process. The end and final purpose of educating is constantly to be remembered, otherwise method becomes an obstacle instead of a help to the teacher.

According to Vieth method is part of the curriculum and as such it is really an important partner in the realization of a continuous reconstruction of experience, for method serves the purpose of effecting those conditions under which enrichment and control of experience best take place. It helps toward the development of Christian personality and the integration of man's life into God's life. The final conclusion of Vieth's position concerning method appears to be: given a consecrated and skillful teacher and given a sound method and attentive as well as open-minded pupils, the realization of the Christian ideal of education is guaranteed, namely complete Christian living.

What is the attitude of Barthian educators towards the position of a man like Professor Paul Vieth, who, it may be said, represents a rather balanced attitude in current religious educational thinking?

Principally men like Bohne and Merz, Heckel and Müller would have no objection toward Vieth's definition of the meaning and place of method within our educational endeavour. They recognize the importance of sound methods and also know that methods as such, apart from the purpose for which they are to be used, are mere "mechanismata" as Gerhard Bohne has put it. The Barthians are not concerned about recommending or advocating an "evangelical" or "Christian" methodology. They know that such a thing does not exist. Methods are either good or bad, right or wrong. They furthermore hold that the methods to be used in instruction are as numerous as the concrete life situa-

1. Paul Vieth, *Teaching for Christian Living*, p. 95.

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tions which the teacher encounters in the classroom and in daily life. Bohne writes:

"There is no evangelical method. There are only good and bad methods, which are always human and psychological methods, discovered through reflection upon the human soul and the means which operate upon it. All this reflection over methods falls under the category of taking man seriously and to that extent it is good and valuable. But we have to guard against nothing so much as the absolutizing of methods, that is, we must zealously guard against the fallacy of assuming that we have done all we could do provided we have applied sound methods. Methodical means are in themselves *mechanismata*, and it is futile to pass them on as such. They possess living and dynamic value only if they have been born out of the vital search and the very life and being of the teacher as well as the inner situation of the pupil. And as long as the teacher carries in his breast the potency of divine life and as long as he is able to see clearly the ever changing situation of his pupils, his search for an adequate form, his struggle for sound method will likewise go on, and he shall seek to find for every situation and for every class, though he may be teaching the same subject, new methods. But in the moment when he believes to have found *the* method which he may apply in every instance, he already begins to petrify."²

But these newer pedagogues are not quite as certain about the outcome of our educating religiously as men like Paul Vieth. Even with the use and application of the best methods, the Barthians contend, there is no final guarantee that our endeavours will prove successful. It is at this point that the Barthians clash with current religious as well as secular educational theory and practice on the problem of methodology. This attitude is the logical correlate of their religious and theological position.

The Barthians point out that all methods are necessarily human methods. They are derived from the observation and analysis of the human psyche and its milieu. In other

2. Gerhard Bohne, *Das Wort Gottes und der Unterricht*, p. 215. (All translations of German texts are the writer's.)

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words, methods are arrived at psychologically as well as sociologically. They are human in origin, the product of *our* research and *our* formulation. In the Christian religion, however, we are confronted with a sovereign God whose will is supreme and free, not bound or conditioned in human ways and methods. For does not the very word method imply that we can dispose and control? But can any human being dispose over the spirit of God? God is God, and we can in no way dispose over him or his gracious gifts. Through our striving we never reach God. (See Matthew 7:7-11.) Barth sides here with Immanuel Kant, for both affirm with Calvin of old that "finitum non est capax infiniti." The new life is not and cannot be the final product of our teaching, it is God's own creation. The integration of our wills into the will of God is not effected by the right use of scientific methods, Albert Coe notwithstanding, but through the operation of the *Spiritus sanctum internum*. Wherefore Theodore Heckel can write, to the dismay of most educators who are prone to be too proud of their methods: "The prayer for the Holy Ghost who through the word of God calls us to believe is '*schlechthin*' more important than all methodology."³

It may be argued: why teach at all if our efforts avail not? Has not Christ himself commissioned his disciples to go into all the world and make disciples of all people? (Matthew 28:19-20.) Moreover, does not the Barthian approach toward method inject a rather disquieting element into the educational situation? Is not the question concerning the aim of evangelical educating vitally affected through this approach? Where everything is ultimately dependent upon God must not man keep silent forever? This cannot possibly be the intention of serious minded religious thinkers and educators. To these objections which recognize the paradoxical element in the Barthian position an answer must be found.

The Barthians freely admit that there is and necessarily must be this element of tension (*Spannung*) in the attitude

3. Theodore Heckel: *Zur Methodik des evangelischen Religionsunterrichts*, p. 22.

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of a true evangelical teacher. They consider this element of tension to be inevitable, and they do not seek to do away with it. This peculiar and strikingly paradoxical attitude may best be exemplified and clarified through a discussion of what constitutes the aim of Christian education.

We again quote Paul Vieth who in his excellently written book *Teaching for Christian Living* cites the definition of religious education as it has been formulated by the International Council of Religious Education. This definition reads as follows:

"The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with Him, personal acceptance of Christ as Saviour and His way of life, and, membership in a Christian church; the Christian motive in the making of all life-choices, and wholehearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles."⁴

This is both a clear and comprehensive definition of the aim of evangelical educational endeavour. It is also evident that in this definition there are a number of goals which utterly transcend the goal of any other educational endeavour. Now it must be admitted that all educational aims are reached through intellectual analysis. They are rational in nature, born out of the ratio, and hence corresponding to it. But here is the dilemma to which Bohne has called attention. Says he in the aforementioned book:

"Who would seriously try to set up an unreasonable educational goal? Religious instruction, however, can never be satisfied with a rational goal of educating without destroying itself, for a rational goal will never do justice to nor correspond with the reality of God."⁵

According to Jesus the aim of Christian teaching is the new man, born from above, recreated through the Spirit of God. But this aim is evidently not in our control. The

4. Paul Vieth, *Teaching for Christian Living*, pp. 27-28.

5. Gerhard Bohne, op. cit., p. 59.

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Spirit of God bloweth where He listeth. Faith is something that we cannot make or produce. It is God's gift and work. As Schreiner has well said:

"Education toward grace is an absurdity, yes, it is the hybris before God and men. Every education which, though in secret, labors under the illusion that the educator disposes over certain methods by which he can lead the child to God into saving faith, commits the error of *methodism*^{5a} which is doubly sinful at this point."⁶

The tension into which the evangelical teacher is put is due to his attitude of faith toward God. On the one hand he must educate children, that is, lead them step by step into a better knowledge of the truth. He must as a teacher observe the laws of apperception, of attention and interest, of self-interest and self-activity. He must proceed psychologically, methodically. From the human angle the teacher affirms the child in its respective stages of development. Here, both scientific psychological insight into the situation of the pupil as well as "seelische Einfuehlung," to use Eduard Spranger's term, are required. But the evangelical teacher as a believer can never disassociate his educational and scientific attitude from his responsibility toward God His creator and Lord. Therefore he sees his pupils *sub specie aeternitatis*, as God sees them. He knows that God must give the final answer, that God truly can bring the soul to Himself. The evangelical teacher daily experiences the saying of the Lord: "Without *me* ye can do nothing."

Georg Müller, Professor at the *Deutsche Oberschule* in Bethel-Bielefeld, beautifully portrays the tension of the evangelical attitude when he writes:

"He who has experienced the gospel knows of the magnitude and the depth of life. He sees the immense arc which connects the school and the gospel. An arc as wide as life itself! Here, in the school the teacher, who is willing to help and counsel, finds the budding,

5a. The word is here used, of course, not as denoting the religious denomination known under that name, but in a technical sense, although originally methodism received its name from its opponents because of its advocacy of a strictly prescribed mode or method of gaining saving faith.

6. Helmuth Schreiner, *Pädagogik aus Glauben*, p. 185.

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germinating life of youth that hungers and thirsts in the first morning hour of existence after completion. And there, in the gospel is the place where the reality of God impinges upon our human activity by discrediting it, crossing it out, and annihilating it. And in between the characters of a life worth living. School and gospel are the poles of the totality of the life which a fine teacher beholds and meets."⁷

Where a teacher lives and acts in this tension he neither absolutizes psychological method nor does he absolutize the divine element of Christian faith as though in every moment we were possessors of God who need but use right methods in order to elicit Christian faith on the part of our pupils. A Christian knows both the limitation of methodology and the limitations of faith. Lest he dishonor God through a futile psychologism the evangelical teacher humbly confesses: "He, my Lord, must increase, but I must decrease."

CONCLUSIONS AND RESULTS

The Barthian approach which we have described in the preceding chapter is a radical break with psychologism in current religious education. Back of this attack is the Barthian conception of the nature of Christian faith.

Ever since Schleiermacher wrote his *Discourses* over a hundred years ago there has been a tendency in Christian circles to identify faith with feeling. The emphasis has been chiefly upon Christian faith in the form of religious experience. Pietism, romanticism, neo-mysticism and the modern racial mysticism of Alfred Rosenberg have this in common that they stress the subjective character of faith. Introspection, observation of the inner developments of the human soul and the attempt to keep the psychic states of the inner man at a high pitch characterize these expressions of religious fervour. The intellectual and cognitive elements of Christian faith had to yield to the volitional and emotional elements of faith. The goal of religion became the cultivation of spiritual states of mind; enrichment of the

7. Georg Müller, *Vom Sinn einer evangelischen Schule*, p. 19.

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depths of life and stimulation of the religious nature of man as well as immediacy of divine awareness became the criteria of the fruitfulness of any religion. Barth, however, and his friends, consider psychologism to be the arch-foe of Christian faith and life.

Barth as well as Brunner point out that Christian faith is independent of the inner psychic states of the believer. Faith is not primarily feeling, but cognition, recognition, knowledge. "I *know* whom I have believed" is the message of the apostles and the reformers. The knowledge of faith is autopistic certainty. The mystic and pietist are always in danger of losing the certainty of faith because they measure their faith by the intensity of psychic experiences and states, that is, by the feelings of the soul. Says Brunner regarding this point:

"For 'psychic' means: in time and in certain definite degrees of intensity. Duration and strength of the experience become most important. After the 'pious excitement' follows a relaxation and exhaustion: every act of faith is measured by the scala of intensity—and is naturally always found to be short. Man sees himself far from God, in the state of condemnation. If the certainty of faith were to depend upon the results of self-observation we should never come to certainty of assurance, but would be condemned to hang on to anxious suppositions."⁸

On the contrary, the believer knows that his faith is God's work in the soul, it is the Pneuma operating upon the human psyche, hence this faith is not psychic; but spiritual. It is the royal prerogative of faith to commit himself wholly to God regardless of one's own feelings and inner states of ecstasy or unworthiness. Read Psalm 73: 23-26 and understand!

Such an understanding of the nature of Christian faith implies that the teacher *cannot make it*. The mystics need stimulants, and in that we modern religionists are all mystics, for we clamor after new stimulants every day, we demand spiritual ecstasies, romantic dreams. The moving

8. Emil Brunner, *Erlebnis, Erkenntnis und Glaube*, p. 36.

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picture "King of Kings," the Oberammergau "Passion Play," the modern liturgical and cultic movement, are so many pseudo-religious means and techniques to arouse faith in men. The Catholic Church, to be sure, can furnish this mystic element much better than the Protestant churches. For Catholicism has the experience of the ages behind its mysticism. Dostojewski's *Grand Inquisitor* is an illustration in point. But let Catholics prescribe a *via mystica* or other works of man's making for the attainment of faith, true evangelical Christians need nothing of all this. The evangelical teacher is never a priest in the Catholic sense of that term. For there is but one mediator, even Christ, to whose salvation and redemptive power we are witnesses.

Moreover, while psychologism always knows a way from man to God, faith knows only surrender of self. Says Brunner:

"At the basis of all this doing of psychologism lies the view that the ultimate is but the Z, the last step that *man* takes in the process of realizing divinity. Faith, however, holds on to the conviction that the Spirit bloweth where He wills, that Z might also follow at times the A instead of the Y, that all pedagogy is not of decisive importance. To-day the publican Zachaeus and to-morrow the pharisee Paul. Faith knows and emphasizes insistently that 'cultic needs' are not in its sphere. Psychic means may produce 'pious emotions' (Fromme Erregungen-Schleiermacher!) but that they could summon God to man, that is nothing else but the old superstition of magic and occultism."⁹

A second outcome of the Barthian position is the shift of emphasis concerning the aim of Christian teaching. Modern religious education under the baneful influence of psychologism has become very often quite uncertain of the real meaning of religion. This relativism is but the logical outcome of psychologism which is more or less controlled by pragmatic and naturalistic philosophies. Furthermore, modern religious education under the magic spell of pragmatism having lost the passion for objective truth is ever in

9. Emil Brunner, *op. cit.*, p. 57.

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danger of using God for human ends. This is fatal to the deeper interests of religion. Where God is being used merely for the realization of human objectives, be they ever so noble, there New Testament religion is negated absolutely. The ideology rampant in Nazi Germany to-day which would use the Christian religion as a tool for its own totalitarian ends well illustrates what we mean.

The Barthians as well as a goodly number of American theologians such as Bennet, Pauck, Miller and the Niebuhrs realize that the Christian religion is the great disturber of the peace of mankind. It is a divine and outright challenge to man. When man hears this challenge he cannot remain neutral. He must decide, for it is God Himself who through His Spirit puts man into decision. The message of the cross is a revolutionary message in a world where men bow down before idols made of wood and stone, or of blood and soil. Jesus, contrary to modern belief, did not primarily offer happiness, comfort or human satisfaction. The harmonious development of human personality of which educators have been speaking so much since the days of Goethe concerned him not. Says Bohne of the attitude of Jesus Christ:

"Jesus disturbs, yes, he destroys in a decisive way man's self-consciousness and his self-evaluation by placing him before God and hence confronting man with an altogether new and different criterion of evaluation. In the place of the unfolding of personality, the cultivation of the merely human, Jesus puts the obedience toward God, the surrender, die Aufgabe, of the human."¹⁰

In other words, Jesus challenged men to stake their all on him. There is, however, little talk of comfort and religious sentiment. The Kingdom of God, that is, the rule of God's will in people's lives involves the radical upheaval of our existence. It means at times division toward or in one's own family, it means conflict and, as Kierkegaard put it, "confident despair." Said Jesus: "In the world ye have

10. Gerhard Bohne, *op. cit.*, p. 51.

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trouble, but be of good cheer, I have overcome the world." And to the messengers of John the Baptist the Master said: ". . . And tell John, blessed is he that finds no occasion of stumbling in me." Not enrichment of man is the primary objective of Christ's message—that is a by-product—but the greater glory of God. What counts before God is not whether a man is a religious genius—that is but a human possibility—but that man hear God's word of forgiveness and that he do obeisance before his creator-redeemer Lord. "He that shall seek his life shall lose it, but he that shall lose his life for my sake shall find it"—this was the challenge of Jesus to his disciples. To the sinner who makes this decision, who obeys and affirms the will of God, Jesus promises life. This life, again it must be stated clearly, is a free gift, and as such it must be daily appropriated in faith by the believer. Wherefore we hear the injunction: "Watch and pray, for the spirit is willing, but the flesh is weak." Jesus draws men if they let him out of the periphery of their existence into the center of all life, into God and his redemptive fellowship. However, he never forces anyone, but simply says: "Follow me!"

What then is the task of the teacher in a pedagogy which is guided by the approach which we have tried to describe? Must he keep silence because of his insight that God must give the final answer, that God must resolve man's contradiction, and bring about his recreation? Not at all! The evangelical teacher has a commission from God. He has a message to deliver. In the utmost dependence upon God his Lord the evangelical teacher has the utmost freedom of approach to the task of educating. Writes Merz:

"In our attitude we are not concerned about the creative energies of man, but about faith; not any teleological considerations are here at stake, but the fear of God; not any calculations or human ingenuity matter here, but what matters most profoundly is our humbleness before God. What matters is the attitude of prayer. Man in this approach is thoroughly carried away from himself in order to be thrust wholly on God. This is the meaning of the 'admonition and discipline in the

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Lord.' This gives us truly a great freedom with respect to the methods which are permissible in instruction and teaching. If we would but bow under the control of the Word of God, we should have freedom to chose."¹¹

The evangelical teacher has also the largest possible freedom with regard to the curriculum and its content. He need not be hostile to the best elements both in modern methodology and modern curricula. As Brunner defines the freedom and liberty of the believer in all life situations so beautifully:

"Der im Glauben Handelnde ist immer frei—weil er allein an Gottes Wink im Augenblick gebunden ist; er liegt, locker wie ein Pfeil auf dem Bogen des Schützen, auf Gottes Hand. Der im Glauben Handelnde aber ist auch immer gebunden und am weitesten weg von aller Selbstwilligkeit, weil er, wie der Adjutant im Vorzimmer des Generals, stets des Befehls seines Herrn gewärtig ist."¹²

The evangelical teacher, then, is a witness, an interpreter of God's message of life. He seeks to lead children into the way of God. His ministry is demonstrative in character. Whether or not this service will really be helpful the teacher cannot determine. We know but in part. The reactions of the human heart are so incomprehensible that it is not in our power at all to determine outcomes. For wherever decisions are made we must reckon with the possibility of rejection. The gospel, in the ultimate sense of its inner meaning, brings integration, new life, but it also is the great divider of mankind. The book of Acts sums up this situation in the significant and terse statement: "And *some* believed, but *others* mocked."

Educating, we conclude finally, is a venture, ein Wagnis. Here all pathos is vain and futile. The teacher knows of his limitations both as an educator and also as a Christian. He is willing to enter most sympathetically into the life of his

11. Merz, Georg: *Kirchliche Verkündigung*, p. 26.

12. Brunner, *Gott und Mensch*, p. 38.

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children. He is ready to become their humble servant. He is anxious to present the claims of God clearly and unmistakably. Having done all that the evangelical teacher can possibly do he must, like the sower, pray that *God* give the increase. Educating, in the light of this approach, is a venture, but also an adventure, a launching out into uncharted seas. But whatever our limitations Christians have this one assurance: where all human methods fail, just there God may and does enter into our woes and troubles. For God is not limited as we are. Nothing is impossible with him. And this insight makes indeed possible that the evangelical teacher carry on his work with a victorious outlook in spite of all the known or unknowable obstacles which he may encounter.

The Christian's Motive

BY PROF. WILLIAM W. ADAMS, TH.D.

WHY do Christians not regularly behave as they should? Why do they not move together? Why such small attendance at church services? The answer to these and scores of similar questions lies in the realm of motivation.

One notes with interest the fact that the words *motive* and *motor* have the same Latin derivation (*movere*, to move). We could easily change the title of this article to read: The Christian's Motor.

What is a motive? It is that which moves, impels, induces, causes action; an innate tendency, trends; a natural urge, passion; a predisposition or precondition to behave in a certain way. Motive is not the same as purpose. Purpose (*proponere*, to place before) is an objective thing, that toward which one moves. Motive is more subjective and causes one to choose a certain purpose or goal and moves the will to work toward the achievement of the purpose. "One apprehends an ideal or purpose; one is apprehended by a motive."

A mother's motivation is in the mother, not the child. She is a mother in every essential of motherhood before there is a child. Otherwise there would certainly be fewer children and much less love and sacrificial devotion for children. It is the motive in the mother's essential nature that moves her to a mother's devotion, even when the child is utterly unlovable.

So it is in all creative living. The merely "professional" teacher, preacher, poet, musician, artist, may be moved by something outside himself, financial reward, or praise of men, to make commendable efforts and to achieve some desired ends. But genuine creative living and progress rests with those whose motive is something within—an innate tendency or urge that must find expression even in the face of poverty and persecution.

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For the Christian there is nothing more important than this matter of motive. And yet we have been a long while coming to see its importance. Our tardiness in this regard is manifest along two lines. First, the very great emphasis given to organization, to machinery and programs,—in short, to externals—in our church gatherings and conventions, over a period of many years. One may say in passing that this emphasis has failed to correct the evils everywhere manifest. Secondly, the small space given to this subject in the very magazines and books where one would expect to find this subject discussed. Try this out in your own private library and elsewhere, particularly in the books that claim to treat the essentials of the Christian life. Much has been written that properly belongs under the heading of motivation. But it is not so presented and interpreted; and the time is here to correct this situation.

There are, moreover, encouraging signs. Everywhere the cry is to get back of externals, down to essentials. In the recent Northern Baptist Convention, held in Philadelphia, this fact was emphasized again and again. Just today the writer was thrilled to receive a letter from an honored and trusted leader in the Philadelphia Federation of Churches, asking him to be one of a group to sponsor a “teaching mission,” to follow the “preaching mission” of last winter. This is leadership in the right direction. Teaching is what we need more than anything else.

Let us teach the facts regarding motivation. Let us begin with God the Father. The facts are plain. We gather these facts from both God's actions and His written Word. We study God's actions in history, particularly redemptive history; and we discover that God's motive from the story of creation, when He said: “Let there be light,” to the conclusion of the recreation story in His Son, is always in God himself. Whatever thought, purpose, plan, power, or other resources may be anywhere disclosed, it is clear that these had their origin in God. Something in God moves Him to plan, to will, to act as He does. God does not need to adopt a new slogan now and then, nor to hear a “pep

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talk" to keep Him moving. Not even sin itself can stop God, for He carries within Himself that which is needed to keep Him moving consistently forward.

The written Word bears out what has been said. In Genesis 17: 1; Jehovah said to Abram, "I am God Almighty; walk before me and be thou perfect." The motive for Abram's perfect walk is in Jehovah. The Decalogue (Ex. 20) and all the legislation built upon it have no meaning, no authority apart from the opening statement (20: 2), "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage" (cf. 19: 4ff). In Leviticus 11: 44-45, to enforce the appeal to cleanness, Jehovah says: "For I am Jehovah your God, sanctify yourselves therefore and be ye holy, for I am holy . . . For I am Jehovah that brought you out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy." In Leviticus 19, a long series of duties is outlined, covering many phases of life. Fifteen times we read, "For I am Jehovah." That is to say, the motive for obeying these injunctions is in Jehovah.

Men are to be gracious because God is gracious. (Ex. 22: 27; cf. Ex. 34: 6). "Jehovah is merciful and gracious, slow to anger and abundant in lovingkindness." (Psalm 103: 8.) God so loved the world that He gave His Son (Jno. 3: 16). But for His love there would have been no gift. "God being rich in mercy for His great love wherewith He loved us" (Eph. 2: 4); "According to his mercy He saved us" (Titus 3: 5); "Blessed be God, who according to His great mercy begat us unto a living hope" (1 Peter 1: 3); nothing can separate us from God's love (Rom. 8); love is preëminent (1 Cor. 13).

Yes, God is love. Into that one small word we pour all that makes up God's holiness (wholeness). This wholeness manifests itself in whatever way or ways God needs to act for man's redemption. Thus it is that we see God's mercy, grace, longsuffering, sacrificial spirit, anger and other attributes active for man's highest good. All these attributes or inner characteristics constitute God's motive. They move

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Him consistently in one direction. They move Him toward the purpose or goal, that not even one of these little ones should perish (Mat. 18:14). But always God's purpose flows out of his motive, and gives adequate expression to that motive.

With Christ, the story is the same. The Word was in the beginning. But for this fact, the Word could not and would not have become flesh. In Him was life and light, so He gave and gives life and light to men. At the age of twelve there was a compelling motive within Him. Doing His Father's will and accomplishing His work was Jesus' very meat (Jno. 4:34). It was not the changed man that amazed the crowds, but the fact that Jesus possessed the authority and power to command the unclean spirit (Luke 4:36). In defense of a work of grace, Jesus declared that His Father works hitherto and he works. Jesus acted mercifully toward Levi and other needy souls, and said plainly that He desires mercy. It was Jesus' compassion for the multitudes of needy folk that impelled Him to preach, teach, heal, to disregard accepted custom and religious ceremony, in the interest of men's need, even on peril of His own life. Not even Sabbath rules and a plot to kill Him could restrain Him from acts of mercy.

Compassion for people led Jesus to seek to give the vision of ripened grain to His disciples, and to ask them to pray for laborers and go themselves as laborers. If men care to understand Jesus' attitude toward publicans and sinners (Lk. 15:1), let them get His viewpoint (that of the Father) of more rejoicing over one sinner repenting than over all others. With Jesus it was always the Father's name, kingdom and will first, not merely in prayer but also in action. That which moves God likewise moves the Son. Being the Son of God, Jesus carried within His own nature the motive for action consistent with His relation to His Father and to the plan of redemption. He carried within Himself all resources for accomplishing His mission on earth.

As with the Father and the Son, so with the Christian, the motive is within. It is of divine, supernatural origin.

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We love because He first loved us. In giving the Great Commission, Jesus said "Go ye therefore." The "therefore" points back to his universal authority. The motive for carrying out the terms of the commission is in Jesus' person—His universal authority. No wonder we have had difficulty in getting people to carry out the commission. We have all but destroyed the motive—Jesus' authority. Restore that authority, and people will move to do His will.

Jesus is the Alpha and Omega, the beginning and the end. Christ is all in all. When He ceases to be these things for a person, that person ceases to do His biddings.

The followers of Christ are to be perfect, as their Father is perfect (Mat. 5:48). They are to be gracious toward their enemies, because God is. Jesus said that he desires mercy, and that the merciful are blessed. Not those who talk of mercy, but who *are* merciful. It must be in their nature. Be merciful as the Father is merciful (Lk. 6:36). "I beseech you *by the mercies of God* to present yourselves a living sacrifice" (Rom. 12:1; cf. 1 Peter 1:15-16). "Love is the fulfillment of the law" (Rom. 13:10). Because love never fails, when God's love gets hold upon one's inner life, one then, motivated from within fulfills the law.

Ye *are* the salt, the light. Unless ye *are* these things, there's no use *talking* of them. At best the fruit has to correspond to the tree—good or bad. Change the tree if one would change the fruit. Out of the heart the mouth speaks and flow life's issues. Ye *are* my witnesses.

Some day we will see ourselves as blind leaders of the blind in having sought to motivate men to high endeavor by appealing to them to support a Sunday School class or some other organization, to be loyal to our pastor, to enlarge our church membership and influence, to outrun in money and attendance some other group, to support a budget or meet a quota, and to be sorry for and to help the poor heathen.

It is long past time to get the Biblical view in this matter. The Christian's motive is God within, God in His holiness and perfection; in all that constitutes His nature, being

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and purpose; God at the controls, God on the throne, God generating the life at its roots, giving it direction, purpose, passion,—in short, God moving, motivating the life. This calls for the new birth and the constant infilling of the divine life by all the divine means to that end.

Would we change the individual's behavior? Then change his convictions, his inner nature. Root all of his personal attitudes and ideals, regardless of whether they manifest themselves in the religious, social or economic realms, in the very nature of God, and the life stream will change accordingly. Let all religious leaders, and all would-be reformers and servants of mankind see to it that men are given the Christian motive.

The Study of the Psychology of Religion: Limitations and Values

BY THE EDITOR

(An address delivered before the Faculty and students of The Eastern Baptist Theological Seminary, by President Emeritus Austen Kennedy de Blois, on Thursday, April 8, 1937. This address is published by special request of members of the Faculty and of the student body.)

THE psychology of religion occupies itself with the analysis and appraisal of the states of consciousness functioning within the sphere of religion, and the expression of those states in human behavior. It has thus both its subjective and its objective aspects. It operates in a wide yet definite field, but it cannot consistently venture beyond this area of action.

The psychology of religion traces the awakening of the religious impulse, the growth of religious feeling, the actions and reactions of the religious consciousness in its relations with its ever-changing environment, the various phenomena of the conversion process, the development of moral and religious tendencies and inhibitions, and the connection of these tendencies and inhibitions with habit formation, attention and concentration, the strengthening of the volitional agencies and the construction of character values. It studies the presence and influence of the conscious and subconscious elements, and analyzes the relations and interrelations of these two elements. It applies its tests in estimating and differentiating both normal and abnormal, both healthful and morbid manifestations. It is also within its province to examine the phenomena of conduct in the light of these explorations of the human consciousness; and to indicate rules of action and laws of control in view of such extended study. These, in general, are the functions and limitations of its task.

It has recently been said, by an eminent scientific authority, that "within the last twenty-five years greater advances have been made, and more important and significant re-

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sults achieved, by the science of psychology than by any other science." This statement is undoubtedly true, for the results, in the science of psychology, lie not within the realms of airplanes or stars or chemical compounds or of the material universe in general, but within the higher sphere of the human consciousness in its relations with permanent spiritual values. The statement is especially true, and particularly important, within the realm of religion. A library of books, bearing on the relation between psychology and the facts of religion and the growth of religious experience, has accumulated during the last quarter of a century; and no religious thinker or student of religious conditions can afford to ignore these volumes.

I—THE LIMITATIONS

It is necessary, however, that the limitations of the psychology of religion, as a scientific discipline, should be clearly understood. Let me outline these limitations briefly.

1. Science cannot reconcile the cause with the effect, as it studies and seeks to explain the phenomena of religion. It cannot reconcile the observed causal agencies with the effects produced. The study of causes must confine itself to observed facts. These are utterly incommensurate with the effects. The primary causes that lie back of the secondary causes are beyond the ken of the scientist.

For instance, the repetition of a phrase "Naught that deileth can ever enter in," in the rendition of a musical cantata, "The Holy City," produced such an effect on the mind of a wayward youth that his entire life-history was changed. The secondary cause posited in the singing of the words affords no clue to the tremendous effect produced in the life of the young man who listened to the music. Science must here recognize the fact that it cannot arrive at conclusions with regard to the total causal factor; that beyond the observed secondary cause there are other infinitely more powerful primary causes commensurate with the effects.

Sometimes the psychologist has ascribed the remarkable effects seen in the outcome of the conversion process to an

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"obsession." But an obsession issues in something abnormal, and at best fanatical and narrow. The causal agency in conversion, however, issues in moral symmetry, spiritual soundness, and the highest and broadest effectiveness in life. Such thoroughly normal effects cannot depend upon purely abnormal stimuli.

2. Psychology cannot explain on scientific grounds the profound change in character caused by conversion. Harold Begbie defines conversion as "The only means by which a radically bad man can become a radically good man." This definition suggests the cataclysmic change that is brought to pass. Let me put this matter simply, and by way of a practical illustration.

Here is a man who has been guilty of almost every crime. He has spent sixty years in sin. He has long since become a threat and terror to the entire neighborhood. Through the visit of some Christian students to his house, and the singing of simple Gospel hymns, he becomes converted. It is found that he has been studying his Bible secretly for some months previous, and for that reason allowed the meeting in his home, to the astonishment of the community. His whole nature is transfigured. He becomes a quiet, clean-speaking, God-fearing, man-loving child of God. His prayers in devotional services are the out-pouring of a pure and righteous soul.

Habits wear great grooves in the life. They "make the man." Yet these unchangeable lifetime habits which have become a part and parcel of the very inner texture of the man's soul, are overcome easily and forever, almost in the twinkling of an eye. The criminal has become a saint overnight, and remains a saint. Science is utterly powerless in the face of such facts.

Here is a man brought up in a Christian home, but who is untouched by religious influence. He is a scoffer of the most hardened type. Through a series of informal and earnest talks he comes to see the glory of Christ and the Christian faith. He is converted. Instantly he begins the work of rescue amongst those who have been his boon compan-

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ions. He leads several of them into fellowship with the Master. All the years that follow are spent in the living of a simple and beautiful Christian life. Both of these cases are genuine. They are only two examples out of thousands of similar instances.

For science the man is made at thirty, and as life goes on, habits of thought, of feeling and of action become invincibly and unchangeably fixed. The effort to explain such cases as the two just indicated on purely natural grounds, is not only hopelessly shallow but ridiculous. Science cannot explain the un- or super-scientific personal reconstruction.

3. The science of psychology cannot explain the ends and ideals of the new life. It can study and call attention to these, however, as Purposivism and Gestalt succeed in doing in a startling and splendid fashion. But how can these ends and purposes come to pass if not by the influence and suggestion of a Divine Spirit? They lie entirely outside the ordinary natural life.

A woman who is wretchedly poor is dying in a houseboat on the Mississippi. Her life has been one of toil and bondage; but through an experience years ago she has been brought into fellowship with Jesus Christ. The physician who has attended her in her last hours attests the fact that she showed by her conversation with him, beyond a peradventure, that she possessed the highest and finest ideals of Christian living. In faith she commended to God her husband and two children. The children had been carefully nurtured in a Christian way. She had lived through the years in extreme poverty and amid scenes of utter religious indifference, and often of degradation and sin; but her standards and ideals were lovely and pure. No scientific explanation can make clear the facts which appear in such cases as these. Here environment and all of the immediate personal influences were "dead set" against the possibility of the creation and conservation of such fair and high ideals and sentiments.

4. Science cannot legitimately regard states of conscious-

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ness as subject to the laws which control the objective world. In the view of Nathrop in his *Object and Method of Psychology*, "it is the characteristic vice of modern psychology to treat the soul as if it were itself an object, and experiences as if they were things amidst other things, a sort of second nature." Our definition of the psychology of religion expressly limited our study to the "examination of states of consciousness and the resultant activities." Any effort to overstep this condition leads to confusion. Nothing is made more certain to an earnest investigator of psychical phenomena than the fact that they are not subject to the laws which control the world of objective appearances, except in so far as their efforts appear in external conduct. Further, the constant reference of conscious states to a unity of consciousness, a Personality, must be considered by the careful psychologist. How did this "reference" originate? Why does it persist? Even in memory states it is vitally active.

5. Science can neither explain nor ignore the fundamental ideas of the religious consciousness, but it can carefully study, explain and evaluate the effects of these ideas within the realm of consciousness. Such are the ideas of God, Right and Wrong, Duty, Personality. Such an idea, involving indeed all the others, is the idea that in the conversion process an external superhuman influence is causally involved. This idea is real and definitely present in consciousness. It is everywhere felt and its validity attested. It is an experience of the greatest significance and of the largest possible formative value. It is an experience which persists.

The simple testimony which emerges as a result of this experience, the presence of this idea, is that religious conversion is more than a mere human process. Not only in the cases of sudden awakening, but in those where the growth into the higher life has been gradual, the same consciousness of the existence and effective presence of a superhuman influence is experienced. This is not the vague and generic idea of God, which all men possess. It is the conviction that the Divine enters into definite fellowship with us in the conversion experience. There is a Divine element,

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inexplicable yet very real, in the struggle toward the ideal, in the effort after unity of life.

The attempt to explain this dominant idea as an invasion of elements from the subconscious is wholly inadequate. It differs radically from the finding of a lost name, the solving of a vexing problem, and all such experiences in which the subconscious self plays a large part. The subconscious is a realm of great significance, in relation to religious experiences, but its functions are secondary rather than primary. The idea of the Divine, as here present and operative, is primary, formative, essential and persistent.

6. Science cannot explain the reinforcement of the will-energies as a result of conversion. There are countless instances where the will, either fluctuating or steady, has been controlled by natural desires and longings. It is at the mercy of passions, ambitions, or ideas which belong definitely to the realms of the material, the intellectual or the æsthetic. In many such cases the will is simply a servant of the desire. If there is unity of life it is constructed on a natural basis. Very often the will is practically impotent and the definite direction of the will-energy is lacking.

In every genuine and well-accredited instance of conversion, however, the will becomes the dominant factor in the moulding of the entire life and of all the activities of the inner self. There is not only a new and higher unity of life so far as ideals are concerned, but there is an awakening of the will-energy, and a voluntary and constant guidance of the varied elements of the life toward large and sacred ends. The will has been transformed, reinforced, enlightened.

The Christian explanation is that through the processes of repentance and faith, the whole life has been thrown open to an outward force or spirit which exhibits its supernatural character by imparting a new and amazing efficiency to the will-forces and which, through the will, acts upon all other parts of the personal nature. This newly-awakened and re-organized will-power is a recognized fact in conversion; but no natural or strictly scientific explanation can in any way account for the facts.

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7. The science of psychology cannot explain the "surrender" of the self. This is a surrender to forces immeasurably greater than the self. The explanation of Starbuck is brilliant and seems at first conclusive. He says that the subject is seeking to establish a new center of life. The various influences and impulses toward that end gather and bear strongly together toward the desired end. At last "their cumulative force breaks down the inhibition, rushes into the new center and the life has pivoted over." The description is undoubtedly true. On its human, physico-psychical side this is what takes place. But the terms are physical terms. They fail to indicate the real change, the spiritual change which occurs. We have the "description and explanation of the state of consciousness as such," and that is as far as the empirical psychologist can go. Back of these confused conscious states lie the mysterious depths of the personal self. The scientist observes and indicates the phenomena. But the testimony of the Person, based upon introspection and vital, vivid, close experience, is that he has entered into fellowship with another and greater Personality, that he has surrendered to the power of Divine love. This experience, in a great majority of instances, is corroborated by the whole series of religious experiences which follow.

8. The science of psychology cannot explain the religious feeling nor its profound significance in and following conversion. It can indicate the results of feeling in action. It can show the antecedents to feeling under certain conditions. But it can explain feeling itself only by the use of rather clumsy metaphors taken from the objective realm, such as, "the burden of sin," "the strain of uncertainty," "the divided self," "the warfare of motives," the "storm and stress period." These and many other expressions are efforts to describe feeling-states in physical terms.

Now the feeling-states are primary in all cases of instantaneous conversion, and important factors in a majority of the gradual growth cases. These feeling states as they rise to the surface of consciousness and objectify themselves

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in action can be seized upon and described as products, but the feeling processes can be only vaguely described, and their character only superficially analyzed. Their origin in the depths of the soul remains a mystery. The ancient dictum of Heraclitus still holds true: "Though you trod every path you could not find the limits of the soul, so deep is its essence." The whole dealing of psychology with feeling has been superficial, mechanical and unsatisfactory.

Psychology renders a valuable service to the students of religion in observing the passing states of consciousness in connection with the varied phenomena of conversion, and in comparing, relating and grouping these states. Its offices are exceedingly helpful in tracing the psychical reactions in response to various kinds of stimuli, in segregating types of conversion experience, in seeking to differentiate normal from abnormal states, and in coördinating the physical and psychical states. It must never be forgotten, however, that psychology is formal, and as formal cannot explore "the deeper realities of experience."

Let me speak still further regarding this matter of feeling and its explication. It is important to note in connection with the work of some psychologists that they have failed to define the religious consciousness. When we ask: What is the religious consciousness? What is there in any given human experience which makes it specifically religious? What is it that distinguishes religious feeling from moral feeling, æsthetic feeling, gregarious feeling, and every other kind of feeling?—the answer returned by the Behaviorists and all mechanistic psychologists is oracularly ambiguous.

It will not be irrelevant in this connection to draw attention to Dr. Otto's book *The Idea of the Holy*, which answers the question which is so inadequately treated by many psychologists — namely: What are the fundamental elements which distinguish religious experience from experience of other kinds? Professor Otto makes articulate for the man who knows what religion is from experience, what he has long wanted to say to psychologists of religion. He convincingly shows that many psychologists have never

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made enough of the great qualitative differences between feelings, hence they have never discovered the fact that the religious feeling is entirely distinct from every other feeling. The religious feeling is, according to Otto, a specific kind of feeling reflex resulting from the impact upon the human mind of an objective Transcendent Presence. This feeling response in its most primitive manifestations is at once nonrational and nonmoral; it is simply the pure *a priori* apprehension of Transcendent Reality. This specific emotional response to the Divine as such, Otto calls "Numinous Feeling." This is a religious mental state perfectly *sui generis* and irreducible to any other; it is an absolutely primary and elementary datum. It is this specifically religious feeling emerging in the mind of primitive man which forms the starting point for the entire religious development in history. Otto points out that in this unique emotional response certain characteristic elements may be discerned which are supra-rational. There is the feeling of the uncanny and a shuddering awe quite distinct from ordinary fear, which with Otto is a basic factor underlying the whole process of religious development.

There is the creaturely feeling, the feeling of self-abasement into nothingness before overpowering might and majesty. There is also the element of fascination: man is attracted, in spite of his shuddering dread, to the object of his awe. All these elements of religious experience correspond with some aspect of the Divine which makes its impact upon the human mind. Otto indicates that in the course of history the idea of the Divine became filled out with rational and moral content; but in all the protean forms which religion assumes, these basic "moments" of feeling are always found. These characteristic reactions in consciousness to the impact of the Divine are exhibited in all genuine religion.

I would observe here, in passing, that some of the remarkable phenomena, in connection with which the psychology of religion has achieved conspicuous triumphs, are accidental to religion rather than an essential part of it. In other words, psychology has been most successful in its

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elucidation of the general principles and specific functionings of the religious life, and of religious experience; while it has been least successful in its treatment of that which essentially constitutes religious consciousness and religious feeling.

9. So it may be affirmed that the psychology of religion, as science, has no right to pronounce a verdict with regard to the validity of ultimate religious principles or values. Science is neither religious nor irreligious, it is simply non-religious. This is as true of the science of the psychology of religion as it is of any other science. Prejudice, antipathies and preconceived notions, whether bearing this way or that, are strictly forbidden. When, therefore, psychologists of religion, as scientists, overpass the limits of their legitimate province, and the problems peculiar to their own sphere, in order to pronounce on the validity of the ultimate grounds of religious phenomena, then, in the name of truth itself, a halt must be called. We can receive tremendous help from describing and analyzing the divergent and multiform phenomena, and from tracing their origin, development and results; but there our province as scientists ends.

Some of our American investigators have attempted to invade the domain of metaphysics, and have given in *ex cathedra* fashion certain ontological deliverances. The whole trend of this sort of psychology of religion is toward the arrogant position, that having explicated religious phenomena in terms of scientific law, the supernatural reference of such phenomena becomes entirely invalidated, and there is no objective reality corresponding to man's religious states. Nothing could be more unscientific than such unfounded dogmatism. In view of this fairly definite tendency on the part of Leuba and Ames and others on the one hand, and of all the Behaviorists on the other, it is necessary to challenge their claims, and to remind them of their distinct limitations, if they assume to pose as scientists. Most recent psychologists of religion, however, and practically all of the more candid and accurate observers, have quite unanimously recognized the foregoing facts and limitations,

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and are coming to realize more and more fully that, beyond the boundaries of the Natural there lies an infinite realm of Reality, which science as such cannot penetrate, and which only religious faith or spiritual understanding can rightly evaluate.

10. In this connection it should be said that the psychology of religion, as science, cannot adequately describe or properly evaluate religious phenomena unless it has experienced the facts with which those phenomena are concerned. This limitation involves the investigator himself, and very acutely. Here the distinction between the science of psychology and the so-called natural sciences needs to be emphasized. The natural sciences deal with objective facts, which lie open to the observation of all investigators on equal terms. Psychology, on the other hand, deals chiefly with subjective facts, so that the matter of personal conscious experience enters into the account, and very vitally and intimately so. Now personal experiences are real and definite facts, and as such are legitimate subjects of scientific observation. Consequently, the observer who has had personal and vivid contact with those facts, is far more competent to judge of their nature and tendencies than the observer who has only studied them as objects of external investigation, as phenomena whose objective effects appear in the behavior of persons other than himself.

Dr. J. B. Pratt, in his debate over this question with Professor Leuba, and as well in his book, *The Religious Consciousness*, makes this whole matter very clear. He shows how many psychologists who treat of the religious life very confidently and categorically, have no knowledge of that life from personal experience. By this fact they severely handicap themselves and invalidate their own conclusions. I am quite ready to agree with Professor Pratt that the psychologist who is a total stranger to vital religious experience and to strictly religious impulses and sentiments, "can know as much about religion as a blind man knows about colors, or as a nonmusical person knows about music, *but no more.*" It is a psychological commonplace that men may be so des-

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titute of certain mental traits themselves that they may be unable to understand their presence in others. This fact is vividly illustrated in a great deal of the work of the French School, where the subject of religion is treated with so little understanding and sympathy as to be reckoned as a case of mental pathology. It is also notoriously true in the case of Behaviorism, a popular American system, which is basically materialistic.

As a matter of fact, there are two ways by which we may procure psychological data—namely, observation of others, and self-examination. In recent years, however, there has been employed also by psychologists of religion a third method, that of study of religious behavior. This method is proving to be a productive and enlightening guide. Nevertheless, the method of introspection retains its place of chief importance; and the psychologist must construe the mental life of others chiefly in terms of what he observes in his own interior life. It is obvious, therefore, that if an investigator has never known what it is to be conscious of the realities of the religious life, he is at a serious disadvantage when he attempts to psychologize concerning the religious experience of a God-conscious man. Even in connection with the historical description of the external facts of religion, the man who stands outside these facts is scarcely a reliable historian. Therefore, it is the Christian scientist, with his own rich inner experience, who is best fitted to become an accurate psychologist of religion.

As a matter of fact, the nonreligious psychologist does not really know what he is talking about. He certainly knows a number of things about religion, but he does not know what religion is. Now much work has been done in the psychology of religion by investigators who do not know at first hand what religion means to the man who has fellowship with God, and who is conscious of that fellowship. This accounts for the artificiality of many of the psychological concepts of the religious life one finds in the published works of some of the psychologists of religion. This fact needs then to be noted and set over against the confident

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naturalistic dogmatism of some of the representatives of this science.

In spite of these various limitations, to which I have called somewhat prolonged attention, there still remains for the science of the psychology of religion a broad and rich field for serious and abundantly rewardful investigation.

II—THE VALUES

Let me call attention, briefly, to the values inherent in this study. I shall refer to these especially in their relation to the work of the modern minister.

1. The psychology of religion has explored and carefully analyzed the subconscious area, and has indicated and clearly defined many of the mysterious yet very real and free-functioning phenomena within this area, which are regulative in the Christian life, and which are often predominantly influential in bringing about the conversion process. The psychology of suggestion, with its far-reaching influence and power in the religious realm, has been rendered more clear and greatly enriched by the description and explanation of the subconscious processes. Further than this, an analysis of the subconscious mental processes serves to provide links which make complete and intelligible in thought an otherwise incomplete chain of mental causation.

2. Also, the psychology of religion has, with judgment and accuracy, brought into view the differentiation in temperamental attitudes. What faithful pastor has not been balked (and most pastors many times) by his inability to understand and evaluate these differences? Aristotle, more than two thousand years ago, affirmed the existence of four distinct temperaments, the choleric, the sanguine, the phlegmatic and the melancholic. In spite of vast changes and developments in almost every aspect of philosophic thought, this theory of temperaments has remained the same, its truth attested by thinkers of every shade and color, throughout the centuries. Modern psychology has fully established, on scientific grounds, the truth of the existence of these four temperaments amongst men, and the psychology of religion

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has indicated the different methods of approach that it is absolutely necessary to observe, in order to bring different types of people to the place of repentance and faith in Jesus Christ. A careful study of both the parables and the miracles of our Lord, shows vividly the perfect insight and wisdom which the Great Psychologist displayed in His complete understanding of these differences and His use of that wisdom and insight in applying entirely different methods in different cases.

3. In its acute diagnosis of the ordinary content of consciousness the science of psychology of religion has achieved really remarkable results. Its analyses and appraisals of attitudes, tendencies, loyalties, values, impacts, inhibitions and obsessions have provided illumination, and have afforded guidance, to many a devoted minister, in his efforts to reach and help the individuals who are part and parcel of his parish and community. The ability to treat, in a judicial and judicious fashion, these manifestations, both negative and positive, forms one of the greatest triumphs of modern psychology, and the application of its principles within the religious realm has wrought most beneficial and permanent results.

4. Very few people in the world are absolutely normal. No man realizes this fact more profoundly than the consecrated working pastor, who is constantly in intimate contact with human souls in every degree of moral and spiritual development. As the old Quaker said to his wife: "Everybody is queer except thee and me, and thee is a little queer." Slight or serious abnormalities are well-nigh universal. I summon you to a consideration of these non-rational processes! The astonishing advances that have been made in recent years by psychologists of religion in accurate knowledge of mental processes, consist largely in the recognition of the non-rational processes which play so great and so fundamental a part in our mental life. These advances are mainly due to two great paths in the progress of knowledge; first, the development of what may be called the biological way of regarding the human mind; and secondly, the won-

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derful development in the comprehension of abnormal mental processes which has taken place within recent years. I refer here chiefly to the progress that has been made through the investigations and experiments of Janet, Freud, Jung and Adler. Whatever their faults and inexcusably hasty conclusions in some respects, they have undoubtedly made a most valuable contribution to the study of human nature in its morbid manifestations; and their works are worthy of attentive study by every minister of the Gospel who is more interested in effective evangelistic effort than he is in psalm singing and sanctimonious hallelujahs. A sane and serious study of the obsessions, inhibitions and confusing complexes with which so many human beings are obliged to contend, will go far to make the Christian minister a helpful friend and a more beneficent spiritual adviser to the many sick souls in his parish.

5. Within the domain of instinct and impulse the psychology of religion has achieved some of its most admirable triumphs. Men do not usually act rationally. They do not first calculate the means that will enable them to realize their end or purpose, and only then act. And, whether they calculate or not the fundamental cause of their action, it is almost always some impulse or emotion that they seek to satisfy. Impulse plays an overwhelmingly directive part in our ordinary life.

Now the work of the minister consists largely, so far as his intercourse with converts and newly-awakened souls is concerned, in the effort to guide, steadily and well, the instincts, impulses and emotions, into permanent and stable life-purposes. In this endeavor a knowledge of psychology is of inestimable value, as I know full well from long experience.

6. The psychology of religion has brought under the rule of recognized scientific principles many hitherto misunderstood and mysterious phenomena, such as the disappearance of certain harmful mental habits and vicious tendencies, the experience of voices, visions, glossolalia and so-called "revelations," the occurrence of visual and auditory hallucina-

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tions, trances, the "sense of presence," and other phenomena of the developing religious consciousness of many individuals. It has provided judicious guidance in the treatment of these manifestations, which are often fantastic but not necessarily abnormal.

7. This science has also shown, by indubitable proofs, that conversion is ordinarily an adolescent phenomenon, which is conditioned (though not created) by training, environment, physical development and social influences. Far from being due to morbid experiences—as some of the earlier psychologists claimed—it is shown to be perfectly consistent with psychological facts in departments of human life other than the religious. It generally implies a process of the unification of a fractured self. This view in no way contradicts the position of traditional religious thought; nor does it in any way eliminate the supernatural causal agency in conversion. On the contrary, it admirably prepares the way for a reasonable reconciliation of theological dogma and the data based upon scientific investigation in the rationale of conversion.

8. The psychology of religion explains in a convincing fashion the phenomena of ecstatic and fanatical religious "revivals," chiefly in terms of crowd psychology. It shows that the methods of the more extreme revivalists are akin to those of the hypnotist. Extremely important results have been reached in the thorough study and orientation of the whole range of revivalistic activity.

9. The treatment of the mystic and of religious mysticism is also of large and productive value. The mystic is explained as a religious person who is an adept in self-hypnosis. The study of the motivations and methods of the mystics, the characteristics of Christian and non-Christian mysticism, and the experience of "trance consciousness," together with the significant analysis of the abnormal and normal factors involved, throw a wealth of light and knowledge on this alluring and perplexing subject.

10. The psychology of religion has proved itself to be of immense value to religious pedagogy in general, and to

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Christian education in particular. It has amongst its most assured results the characterizations it has made, and the differentiation it has established and emphasized, as between the child mind and the youth mind, and as between both of these and the mature mind. Within the entire sphere of Christian education it has supplied every sort of wise and worthful counsel, and has steadily prepared the way for a great new era of judicious training of childhood and youth for religious and social service, and for Christian leadership.

I have indicated a few of the many directions in which the careful and critical methods of the psychologist of religion have proved helpful and stimulating. I might have described some of the beneficial results of psycho-analysis in the department of therapeutics, the rather tremendous influence of the Gestalt psychology in the realm of education and of religious training, and the strengthening and altogether constructive and positive effects of the Purposivist psychology in its relation to religious thought and action. But I must close, and I close with the reminder that the psychology of religion, in common with every science, deals with phenomena and not with noumena, with the facts and processes of the human consciousness and of human behavior, not with the primary causes determining those facts and processes, not with that which lies outside nature or above nature, not with the eternal principles which undergird all life.

The psychology of religion, conscientiously pursued, confirms the Gospel record. Within the area which such psychology legitimately occupies, the teachings of Jesus Christ mediated by the religious experience of the individual, are attested and confirmed. The Gospel explains definitely the nature of the surrender and the change in character attendant upon the conversion period; the ends and ideals which emerge; the gradual adaptation to religious values; the growth in Christian character; and the development and deepening of the religious consciousness through the varied acts of Christian worship and Christian service.

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The psychology of religion studies and seeks to explain all the facts of the religious consciousness and of religious conduct; but the Gospel studies and explains the eternal and supernatural agencies and forces which lie back of those facts, for it is itself "the power of God unto salvation to everyone that believeth." Neither contradicts the other. One is an informative and instructive discipline; the other is a Divine revelation.

The Gospel should be treasured by the minister as the living source of inspiration and guidance. But also, as Professor Pigon, the Head of Cambridge House, has said, "Every man called to the ministry of any religious body should have, as an inevitable part of his training, a real grounding in practical psychology. The Christian Church as a whole must cease to regard the psychological application of its faith as a mere by-way." No ministerial training school of any standing should, in emphasizing theology, or "the study of God," henceforth neglect the coördinate and immensely important subject of psychology, "the study of Man."

Notices of Recent Books

BY THE EDITOR

A VENTURE OF FAITH. By Sir Francis Younghusband. New York: E. P. Dutton and Company, \$3.00.

The author of this volume is one of the most distinguished men of our day. As soldier, newspaper correspondent, famous explorer, scientist, and leader of important Government Missions to out-of-the-way parts of the world, he has long since established a solid and world-wide reputation. Nevertheless, the basic interest of his adventurous life has been spiritual in trend and character; amidst all of his diversified tasks and interests he has ever been seeking to "catch the inner spirit of religion." So, in the introductory chapters of this book he tells the fascinating story of his religious development. His intimate acquaintanceship with the most eminent leaders of the world's great religions, and his passionate devotion to the highest spiritual ideals fitted him in an unusual degree for the headship of the World Congress of Faiths, which was held in England during the summer of 1936. In these pages he reviews, from the personal point of view, that remarkable series of meetings. But he does more than that. He analyzes, in a sympathetic yet philosophic and critical spirit, the addresses that were given at the Congress, and analyzes with keen discrimination the attitude, outlook and motivating genius of those addresses, and the views and convictions that lay back of them. In his conclusions Sir Francis emphasizes the need for deeper love of God, and for a holiness engendered by such love. These are the supreme attributes and the supreme needs. Through spiritual kinship, animated by the Divine Spirit, a true world-fellowship of faith will be established; and this will issue in a holy and loving world service. Then will come the Kingdom of Heaven upon earth.

Too great breadth is apt to encourage vagueness. With all of his largeness of view and eclectic fairness of judgment, Sir Francis exhibits a certain haziness and lack of definiteness that at times is rather irritating to the reader. He who appreciates all faiths, and seeks to see features of eminent worth in them all, is apt to find himself without a well-defined, clearly-reasoned and strongly established faith of his own. However, one cannot fail to admire the catholic spirit and the sincere spirituality of the author of this enlightening work.

THE TRIUNE GOD. By C. Norman Bartlett, S.T.D. New York: American Tract Society, \$1.50.

The Gospel is filled with sacred mysteries, two of which, especially, have baffled the minds of men throughout the centuries. One is the teaching of the Deity of Jesus Christ, involving belief in Two Natures in One Person. The other is the doctrine of the Trinity, involving belief in Three Persons in one Nature or Substance. The theologian, whether of the professional or everyday type, finds himself not only sorely perplexed over the matter of rational reconciliation in the case of each of these problems; but alarmingly confused in his effort to harmonize these two doctrines with each other. Even if he could solve, separately, each of the two major mysteries, he would still be faced by the ultimate and even more inexplicable problem of reconciliation as between these other two. Every serious religious thinker will exercise himself in efforts to arrive at rational and satisfactory conclusions; he will not be content, in flabby fashion, simply to "believe and let it go at that." But after all, when he has finished his ratiocinative peregrinations, must he not finally give up the struggle and take refuge in the realm of assured faith? Must not the theologian, for his own soul's sake, become a mystic, and simply trust where he cannot prove?

Dr. Bartlett evidently believes otherwise, at least so far as the doctrine of the Trinity is concerned. He gives us in this volume a closely-reasoned and elaborate yet concise argument for the truth of this doctrine. We admire his clarity of thought and his ability in analytic reasoning; but we are not fully convinced. At certain vital points he assumes where he should prove. He really reaches the climax of his argument in his final brief chapter, wherein he calls attention to the experience, in the Christian consciousness, of the indwelling presence of the Triune God. With this ultimatum we are inclined to agree, not as the ultimate, but as the primary proof

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of the doctrine of the Trinity. We wish that Dr. Bartlett would take this seventeenth chapter as a starting point, and write another book, with this as its theme, developing it with the same care and ability that he has here displayed.

ON JOURNEY. By Vida Dutton Scudder. New York: E. P. Dutton and Co., \$3.50.

An entrancing autobiography of a truly beautiful and noble character. The author, in language captivating alike in rhythm and potency, tells the tale of her quiet yet awakening adventures throughout a long life of peaceful charm and valiant service. The book is written quite without self-consciousness; and indeed entirely without active consciousness of the far-reaching and very vital influence exerted by the personal impact of her unselfish nature and unworldly purposes upon the social and spiritual movements of her time.

Miss Scudder has been interested in all things good, in all things human, and in many heavenly things as well. Socialist and radical, poet and idealist, traveler and publicist, staunch Anglican and ardent mystic, she has ever been at once a fearless reformer and a gentle saint. For forty years a teacher at Wellesley College, she has been also throughout her entire life a friend and guide to those who suffer and to those who toil. A persistent optimist, she confesses that she comes to old age in serenity of spirit and with an abiding hope for the future. A lifetime socialist and a sincere believer in group idealism, she nevertheless finds herself always more attracted by the individual than by the crowd. As she expresses it, with that quaint and delightful humor which characterizes her narrative from start to finish: "My classes . . . often repelled me when I looked at the solid rows, by an effect hopelessly bourgeois, and, when lip-stick came in, vulgar; while presently, the mass revealed in component parts to be quite adorable young women." So Miss Scudder counsels us that life is always more agreeable as well as more amusing when taken bit by bit, in detail, than when one generalizes. So she has related her life-story, bit by bit, and the bits form an exquisite and golden chain.

YOUR MONEY AND YOUR LIFE, AND OTHER SERMONS. By Whitney S. K. Yeaple. Philadelphia: The Judson Press, \$1.00.

In these excellently plain and practical discourses the pastor of the Lake Avenue Baptist Church in Rochester, New York, addresses himself to the worthy people of present-day Christian churches. The first four sermons deal with the church's financial problems in forthright and knowledgeable fashion. There follow five sermons on diverse themes, while the three sermons which complete the volume are devoted, respectively, to the demands of Rally Day, Armistice Sunday and the Thanksgiving festival. Dr. Yeaple is said to have a talent, amounting almost to genius, for raising money for Christian enterprises. Certainly there is nothing either oratorical or visionary in the appeals which he here makes, for they combine the commonsense and straightforward thrust of the successful business man with the devoted spirit of a consecrated minister of the Gospel. It would be well if these four sermons could be embodied in a pamphlet, and circulated throughout the length and breadth of the Northern Baptist Convention—and elsewhere. As a matter of fact, we doubt the wisdom of binding them up in a volume with these other scattered discourses and special addresses. However, they are all good, although the four numbers of the initial group are "better."

PURITANS AT HOME. By Clarence M. Webster. New York: Harcourt Brace & Co.

An intimate account of the outlooks and activities of a typical New England town in Connecticut. It is the author's contention that the Puritan strain persists today in certain sections of New England, in spite of the influx of "foreigners" and the impact of modern industry. The chapter on "Ridgeford Politics" is informing as well as amusing, and that on "Dialect-mongers" is illuminating in its interpretation of the words and phrases common to the vocabulary of "Ridgeford's" rural population. In spite of many rather coarse allusions the book is breezy and interesting.

WONDERFUL—AND OTHER SERMONS. By William Ashley Sunday. Grand Rapids: Zondervan Publishing Company, \$1.00.

Some evangelists are eccentric, in one way or another, but few of them are picturesque. Moody was wholesome and in some ways unusual, but he was not pic-

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turesque. Neither was Chapman, though he was serious and kindly; nor Torrey, who was dignified and rather stern; nor Gipsy Smith, who is intense and human. Len G. Broughton, the Southerner, was deliberate in his utterance but at times passionately in earnest. We have coöperated with all of these men in evangelistic meetings, at one time or another, and we admired them all; but the element of picturesqueness did not seem to fit into the pattern of their personal character. "Billy" Sunday, however, was definitely picturesque. He was not so by intention, or to increase his influence with the crowd, as some critics have averred, but by nature, and in his private relationships as well as in his public appearances. Two at least of the sermons contained in this little volume we heard him preach, many years ago; and the electric energy and fantastic gestures that adorned his delivery then are vividly suggested by the reading of this book. Here truly was a man "sent of God," and his messages were instinct with the power of the Spirit, and were used mightily in the conversion of men. Other great evangelists will come and go, but we doubt if any of them will evince the verve, the abandon and the dynamic force that always characterized the public ministry of the ex-ball-player, who ran so simply and who ran so well and who ran for God. These sermons are a stimulating tonic for sluggish souls.

THE HEART OF THE CHRISTIAN FAITH. By Francis Shunk Downs, D.D.
New York: American Tract Society, \$1.50.

The Tract Society has been rendering a fine service to Christian folk by the recent issuance of a number of volumes on the essential truths of Christianity. This is one of them, and in some ways the best. The author discusses, in a fine spirit of understanding sympathy, the great doctrines of inspiration, the Deity of Christ, the incarnation, the resurrection of Christ, the Holy Spirit, regeneration, the Christian life and the Church; closing with a chapter on "Things to Come," in which he treats of the return of our Lord, the last judgment, hell and heaven. Although unswervingly evangelical in his position, Dr. Downs is eminently sane and well-balanced in his every attitude and argument, and his words carry conviction.

PERSONAL CHRISTIANITY. SERMONS BY W. T. CONNER, PH.D., D.D.
Grand Rapids: Zondervan Publishing House, \$1.00.

The fault of many books of sermons lies in the unfortunate fact that they are a collection, more or less haphazard, of deliverances that have been pleasing to certain admiring congregational gatherings, or have elicited pæans of praise when preached on "special occasions." Thus they lack entirely the elements of unity and coherence. Dr. Conner, the distinguished professor of systematic theology in the Southwestern Baptist Theological Seminary, brings together here a group of sermons which possess both coherence and unity; for there is a steady advance in thought and logical progress from the first two sermons on "Faith" and "Repentance" to the last sermon on "The Power of the Spirit"; and there is also a single, profound and unifying theme, suggested in the title of the book, which binds them into a happy fellowship. In following the author's counsels of wisdom, one is constantly conscious of an assured faith in God, that gives vitality and a confident strength to every utterance; and a genuine and gracious love for men that prompts to simple and direct and enlightening speech.

THE OLD TESTAMENT: ITS MAKING AND MEANING. By H. Wheeler Robinson, M.A., D.D. Nashville: Cokesbury Press, \$2.00.

Dr. Wheeler is the Principal of Regent's Park College, now located at Oxford, and Reader in Biblical Criticism in the University of Oxford. The title of this volume suggests its content. By the "Making" of the Old Testament the author means to imply the analytical study of Hebrew origins, and by the "Meaning" he seeks to indicate those qualities of each book which such study reveals most clearly. This is no dry and dreary epitome of the results of modern criticism. The elements of a keen and scholarly attitude are everywhere apparent, but there is life and movement in the presentation which make the entire book both readable and thoroughly interesting, as well as valuable, as a noteworthy Introduction to the literature of the Old Testament. Before proceeding to an intensive study of the various books the author considers the fact of the Jew in history, the Hebrew race and language and the historical development of Jewish history, which really began with the giving of the Torah or Law, the words and work of the Prophets being necessary only because the

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people neglected the Torah. It was the Prophets who first proclaimed faith in a divine election, enshrined and expressed in the Covenant which from time to time Jehovah made with His people. The purpose in this volume is neither theological nor ecclesiological; it is rather that of preparing a path for the study of both the history and religion of Israel by a study of the books which constitute its literature. Dr. Robinson therefore traces first the beginnings of the Literature, and then discusses successively the History, the Prophetic and Apocalyptic literature, the Psalms, the Wisdom literature and the Law literature, including under each of these subjects the books which embody and illustrate these various forms. Returning to the question of the words contained in the title of his volume, Dr. Robinson declares that the story of the Making of the Old Testament remains the essential guide to its proper interpretation, but that the Meaning grows with the experience of every interpreter who finds God in it and through it, since it introduces us to its ultimate Author as One greater than all His works, "One who is forever young."

This work constitutes, to our thinking, the clearest, most compact and most satisfying Old Testament Introduction that has yet appeared.

IF THE MINISTER IS TO SUCCEED. By U. S. Brown, D.D. Grand Rapids: Wm. B. Eerdmans Publishing Company, \$1.50.

Dr. Brown has interviewed a large number of the leading clergymen and church leaders of various denominations, in the United States, with reference to the elements of success in the Christian ministry; and he embodies the results of their communications in this book. He calls attention, in the ten chapters, to as many chief requisites of a virile and worth-while ministry. As a result also, of his inquiry, the author affirms his belief that an efficient ministry is never an accident; it rather depends upon just such contributing factors as are set forth in these pages. Above all else the pastor must make his major emphasis on evangelism in order to be successful. We are convinced that Dr. Brown is very wise and exactly right in bringing his discussion to a climax with a strong assertion of this all-important and most essential element of ministerial success; and more than that of effective spiritual power.

EXCEPT YE REPENT. By Henry A. Ironside, Litt.D. New York: American Tract Society, \$1.50.

The officers of the American Tract Society offered a prize of \$1,000 for the best treatise on one or more evangelical doctrines of the Christian faith. Dr. Ironside was the successful competitor, and this little volume contains the Prize Essay. It is earnest and evangelistic in tone and treatment, and is written by a man of deep and abiding convictions. He first treats of repentance in its nature and importance, and then proceeds to a study of the doctrine as set forth in the book of Job, which he defines as "the Book of Repentance," and then in the pages of the New Testament from the days of the preaching of John the Baptist to the time of the Apocalypse. Following this he describes the teaching implied and issues involved in the doctrine; and urges the emphasis in the ministers of this "missing note" in otherwise sound and orthodox pulpits. The author is forthright in his delivery and hortatory in his method. He uses plain and homely illustrations and he writes for the needy person, the sinner, the offender against God; not for the scholar or logician. As need hardly be said, he has no sympathy with doubts or denials; he deals in robust affirmatives.

CHRIST'S GIFT TO THE CHURCHES. By Ruth Carver Gardner. Nashville: Broadman Press, 60 cents.

Taking for her theme the passage in Ephesians which closes with the exhortation to grow up into Christ in all things, the author indicates what she believes to be the ideal relationship between pastor and people in the light of this conception. She shows what sort of preacher, what sort of pastor, and what sort of man the minister of Jesus Christ should be, how he should relate himself to problems of finance and administration, and how fully church members are in duty bound to give security, comfort and coöperation to their spiritual leader. A very helpful and stimulating little book.

THE RELIGION OF THE LIFE FORCE. By R. Edison Page. Nashville: Broadman Press. 75 cents.

There is a suggestion of pantheism in the idea that the universal Life Force comes to consciousness in Man. However, the author immediately becomes practical and

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points out to the reader how this Life Force may be governed and guided in the direction of happiness and love and æsthetic values, and how woman may become the natural ally of the highest vehicle of this mysterious inner energy.

THE BETTY BOOK: EXCURSIONS INTO THE WORLD OF OTHER CONSCIOUSNESS. Recorded by Stewart Edward White. New York: E. P. Dutton & Company. \$2.50.

A well-known editor and publicist here details the revelations that, apparently, were made through the "psychic," Betty, during a period of seventeen years. Mr. White, we suppose, is a hard-headed, sober-minded man of the world; yet he has become a profound believer in Betty, in that "increasing awareness" that brought her into intimate contact with the wisdom of intelligences higher than that which any mortals, as such, possess. So he traces her development in such progressive "awareness."

Mr. White very frankly describes his own conversion to occultism, which began with an experience with an ouija board in 1919. As a result of interesting experiments he became convinced that the pencil of Betty, the young lady who, in a jesting mood, had agreed to operate the ouija board, was manipulated by forces outside of consciousness. So the author, hitherto rather an agnostic in matters of occultism, became an interested and sympathetic investigator; and, with Betty as the "psychic" or medium, or revealer of the wisdom of the "Higher Intelligences." The revelations were chiefly spiritual and ethical, and they are written down for our enlightenment in these pages. They discuss such questions as the spiritual body, the spiritual realm, the spiritual "senses," and the trend of their communications is to emphasize the supreme values that lie in the development of the spiritual body, which is indestructible and eternal. All effort should be directed toward the freshening and vitalizing of this body through the proper use of the spiritual impressions and stimuli which we receive.

In the Second Part of the volume the author calls attention to our relations as beings who live on a certain level of consciousness, with the outside world, and to the means that may be employed in order to progress from one level to another and higher level. The "Great Formula" with which the whole discussion reaches its climax, and which, of course, is one of the revelations of the "Invisibles" or Higher Intelligences, is interesting, and runs as follows: "Through strength of desire to serve, through vigorous encircling action, through overflowing faith, through vision of reality, through union with spiritual law and purpose, through understanding of temptation and resistance, through magnifying each his own soul—through all these you find your way to the comprehension of the divine life." All of which sounds quite profound and wise, and probably it is both wise and profound; but we fail to understand, in connection with this formula, and in connection with the most of the revelations set forth in this book, just what it all means. In reading books on esoteric and supermundane themes—and we love to read them—we usually find a certain vagueness at critical points, that is decidedly aggravating. In almost all works which seek to elucidate the incorporeal, supermundane and "Other Conscious" the authors bathe in a sea of foamy, sparkling, sun-kissed words which rather conceal than reveal the possibly deep and significant truths which lie beneath. Why cannot the "higher intelligences" of the supermundane spheres speak in sensible everyday language? Evidently they can talk English, but they are so apt to talk bad English or broken English. We were particularly irritated by this fact in reading the bulky work, *Raymond*, by Sir Oliver Lodge, years ago. Why substitute vagueness at vital moments for clear thought and logical statement? However, the fault is less in the present volume than in others, and the purposes and ideals enunciated are lofty; so that one may find instruction of a sort by the reading of it. It is evidently the outgrowth of honest belief and a conviction based on long-continued observation and careful experimentation.

COLLECTED POEMS. By Florence Converse. New York: E. P. Dutton & Co., Inc., \$2.50.

Miss Converse is one of the most distinguished American women of our day. Alike in helpful human service and in authorship she has made a definite contribution to the life of the times. She has written fiction and history and books of devotion. This volume of poems, which have appeared on various occasions and over a period of more than thirty years, will be welcomed with enthusiasm by her many admirers. For the most part they breathe the spirit of a reverent idealism. The poems are chaste and beautiful, and a strain of quiet optimism runs through them like a golden

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thread. The major poem in the collection, "A Masque of Sibyl" is, in our judgment, an artistic masterpiece.

THE INSPIRATION OF THE SCRIPTURES. By Loraine Boettner. Grand Rapids: Wm. B. Eerdmans Publishing Company.

An excellent presentation of the doctrine of the inspiration of the Scriptures, which the author calls "plenary" but which seems to us "verbal." The viewpoint is that of the ultra-conservative theologian. The arguments are those of earlier apologists, although they appear here in simple language, stripped of technical verbiage. Mr. Boettner elaborates the claim of inspiration made by the Bible writers themselves, and then considers the nature of the influence by which inspiration is accomplished. The latter is, of course, the Holy Spirit, who always directs and sometimes definitely dictates the words to be written. The author seeks to show, by the analysis of various illustrations, that the alleged errors of Scripture are rather errors of interpretation or the hasty and inconclusive assertions of the anti-supernaturalists. The author is inclined to be decidedly dogmatic at times, but his sincerity and earnestness are unquestionable.

THE CHRISTIAN EVANGEL: A MODERN RESTATEMENT OF THE ANCIENT FAITH. By John McNicol, D.D. New York: American Tract Society, \$1.50.

This volume is one of a group of notable volumes now being published by the American Tract Society as expositions of the essential doctrines of the Christian faith. In the Prologue Dr. McNicol, who has been for many years the Principal of the Toronto Bible College, sets forth three principles that have motivated the treatise before us—for it may rightly be called a "treatise," although it is neither compendious nor technical. These principles may be stated as follows: The Bible is a unity; the central theme of the Bible is the message of redemption through the death of Christ; the study of both the Old and the New Testaments is necessary to the adequate understanding of the Christian faith. In consonance with this preliminary statement the author constantly refers, throughout his argument, to the Old Testament as well as to the New. He examines in considerable detail and in an admirable spirit, the divine ministry of Jesus Christ as Preacher, Exemplar, Redeemer and Lord; and explains how the advent and work of the Holy Spirit, the message of the Apostles, the vital truth of the "new righteousness," the newly-opened access to God, and the glorious possibility of a "new creation" prepared, and are still preparing, the way toward the final harmony of the will of God with the individual human life and with the corporate life of the human race. These facts constitute a single principle which shall have its issue in the triumphant consummation of the Kingdom of Christ. Dr. McNicol has done an able and noble piece of work.

WHY I BELIEVE THE BIBLE. By Michael Maryosip. Grand Rapids: Zondervan Publishing House, \$1.50.

Chiefly as a result of the wide observance in recent years of the four hundredth anniversary of the first printing of the English Bible, a large number of books have been written and published which bear upon the history, the teaching and the trustworthiness of the books that comprise the Holy Scriptures. This is one of them. Mr. Maryosip has visited the Holy Land, and has been a diligent student of the Bible, and of the literature concerning it; and he gives here, for the benefit of the general reader, the results of his explorations. He describes the land and the people whose destinies have been interwoven with the Bible narrative, and then proceeds to delineate main features in the life and work of the group of men called the "Prophets," whose outstanding personalities dominated the life of Israel in every crisis. The author follows this with two fine chapters on the God of the Book and the Christ of the Book. In the final chapter he urges the all-important truth that the Bible is the revelation of God because "it interprets the history, and criticizes the moral and religious ideas in a manner not known elsewhere."

The author is a busy and successful pastor, and his words carry weight. He avoids the unfortunate method of many extreme conservatives, in that he makes no bitter or cynical observations concerning those who hold more radical views than his own; while, by many references to the opinions of eminent theologians and critics, he points the way to a fuller and more meticulous study of the subject than he himself is able to give in this comparatively brief discussion.

THE CHRISTIAN REVIEW

THE UPLANDS OF FAITH. By Alfred Mathieson. Grand Rapids: Wm. B. Eerdmans Publishing Co., \$1.00.

A collection of very short sermons, or sermonettes, if you prefer the term—on sacred themes. There is buoyancy and vigor in every one of them. They impart joy and comfort, and refresh the spirit of the reader. In these days, when so many ministers are talking about problems and crises, and the threat of war, and the terrible state of the world, it is a source of real inspiration to get hold of the book of a preacher who believes very heartily in a Good Shepherd who maketh us to lie down in green pastures, and who leadeth us beside the still waters of His love and care. We confess to a longing for many more books of this sort, which will teach us lessons of abiding faith and abounding love and the grace and peace that spring from trust in the Everlasting Mercy.

THE CROSS OF CHRIST. By Rev. George P. Pierson, D.D. New York: American Tract Society, \$1.50.

After forty years' experience as a missionary to the Japanese, Dr. Pierson now speaks out of the fulness of his heart concerning the centrality of Christ in the universe, and the centrality of His Cross for religion and the life of man. He expounds and illustrates the doctrine of the Atonement from several different angles of vision. He brings his exposition of his mighty theme to a natural and effective close by emphasizing the supreme need for the Cross-centered Gospel of Christ, at the present day, and for the future years, as the only hope of a sinful world.

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